

THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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Poetry.

LIFE IS STRONG.

Life is strong! and still
Bears with its currents onward us who faint
Would linger where our treasures have gone
down,
Though but to mark the ripple on the wave,
The small disturbing eddies that betray
The place of shipwreck: life is strong, and still
Bears onward to new tasks, and sorrows new,
Whether we will or no.

—Trench.

Communications.

For the Messenger.

REPORT ON THE STATE OF THE CHURCH—PITTSBURGH SYNOD.

Grace be unto you, and peace from God
the Father and from our Lord Jesus
Christ. Amen.

Reverend and Dear Brethren:—In the
language and spirit of this apostolic greet-
ing, so often and so fervently expressed by
that earnest and faithful disciple, we greet
you and the churches you represent on
this the 14th annual assembly of your or-
ganization. Young in years as a body,
but strong in the Lord, to do effective
work in His vineyard, you have met again
for mutual counsel and encouragement;
to note the signs of a healthy progress and
advancement on the one hand, and on the
other, to watch with jealous care the aims
and efforts of evil powers, constantly at
work in diverting, dividing, and disinte-
grating the number and efficiency of God's
believing saints. To enact wise and just
measures for these several states, and to
encourage the further successful prosecu-
tion of the work of the Church within
your respective bounds, has taxed your
best energies, and quickened into life the
ripest thoughts of your consecrated knowl-
edge and experience.

Passing in review, and presenting in
summary form, the State of the Church,
as reflected in the several Classical re-
ports, your committee find especial reasons
of profound gratitude to Almighty God,
for the measure of health and strength
vouchsafed unto the ministry of this Syn-
od. While the mortality of ministers
has been greater and greatly alarming
within sister Synods of our beloved Church
during the past year, not one of our num-
ber has been called away. All are at
their posts of duty, excepting one dear
brother, who, we trust, is only temporarily
disabled from active service in the Master's
cause. The unworthy recipients of such a
kind and merciful Providence, we have
abundant reason to exclaim with the
Psalmist: "Bless the Lord, O my soul, and
forget not all His benefits."

But with such manifest blessings of life,
of health, and of strength bestowed upon
us by our kind heavenly Father, it is fair-
ly presumable that also much labor was
done—yea, well done. In most of the
Classes, it is gratifying to hear, all the
charges have been supplied with regular
ministers, which is an evidence of sub-
stantial growth and permanency. The
few changes that have occurred in the
Classical rolls of ministers, were mainly
owing to the insecure condition of recently
organized missions and mission charges.
We have the assurance also, that the pas-
tors have preached the Word in season
and out of season, that the holy sacraments
have been faithfully and conscientiously
administered by them, and that the bap-
tized children of the Church have been
gathered in the Sunday-schools by active
and zealous co-workers, and that, in the
more specific nurture and training received

in the catechetical class, they may have
been fully and livingly incorporated in the
Church of Christ, with such as shall be
saved. This is the true and normal order,
in the process and growth of the kingdom
of God in the world. It was laid down
and established by our blessed Redeemer
Himself and His apostles, that just as in
the sphere of nature the precious seed
must be sown in good ground, guarded
and cultivated for a plentiful harvest, so
in the sphere of grace the germ of a new
spiritual life must be communicated by the
use of divinely appointed means of grace,
the Holy Ghost working in and through
them, so that the final salvation of sinful
and depraved man, may not be regarded
so much as the result of prudent and pa-
tient labor, much as this may be necessary,
but a miracle of abounding grace.

With implicit and unwavering faith in
this divine truth, let us take courage in
planting and watering the seeds of this
new-born heavenly life. The great and
glorious end to be attained, will surely re-
pay us for all the labor performed and the
sacrifices made. True, there may be sea-
sons of drought and failure, and a very
slowly advancing growth. Such may have
been the condition of some of the fields of
labor. For one report says: "That the ac-
cessions are not so large as in previous
years," and another, that "with the faith-
ful preaching of the Gospel and catecheti-
cal instruction of the youth, it is to be re-
gretted, that a larger spirit of liberality
has not been shown and the increase of
membership greater." But let us remem-
ber, that "one soweth and another reap-
eth," and he that reapeth receiveth wages,
and "gathereth fruit unto life eternal:
that both he that soweth and he that
reapeth may rejoice together."

But we take great pleasure also, in re-
ferring to the degree of progress and pros-
perity that our people have attained unto,
in that they have been willing to sacrifice
of their gold and silver for the erection and
beautifying of their houses of worship.
Many have been moved to give largely of
their surplus and their daily earnings to-
wards making the sanctuary of the Lord,
the most beautiful and habitable place on
the earth. It is eminently proper that
Christians should heartily engage in this
work when it is their purpose to honor the
Lord with their substance, and not gratify
the pride and vain glory of men. The
second temple was more glorious than the
first because the Lord Jesus Christ was
present and added to its glory by driving
out the money changers and dispensing
truth and mercy unto men.

But while our Reformed Zion has thus
sought to strengthen the stakes of her ha-
bitation, she has also done something to-
wards lengthening her cords. The cause
of Missions and of Church Extension has
received increased attention at the hands
of Synod's Boards. Liberal measures are
being devised and we trust that ere long
they will be successfully carried out, and
be the means of timely support and stay
to our needy mission enterprises. The
benevolence of many of our people has
perhaps not fully reached the highest
standard of almsgiving. Many only give
from impulse and indifferent habit and
not from a true sense of Christian duty
and with a cheerful heart. But under the
blessing of God, and with an earnest and
well directed zeal on the part of ministers
and consistories much greater advance
can be made in this line of Christian activity
in the year to come. Last but not least,
we trust the widow and the orphan are not
forgotten in their need and distress. The
Lord is raising up helpers for this noble
Christian charity, and the Saviour's in-
junction is being heeded, "Make unto
yourselves friends of the mammon of un-
righteousness, that whereas ye fail, they
may take you into everlasting habitations."

In conclusion, with all there has been
done, we have yet much cause for humi-
liation and sorrow when we observe the
glaring faults and offensive weaknesses of
some in the household of faith. They are
those who "having a form of godliness,
but denying the power thereof," are given
over to the lusts of the flesh and the pride
of life. And these, indeed, are present as a thorn
in the flesh, to remind us constantly of the

great and unceasing conflict we are waging
with the evil powers in the world. May
we have grace given us from on high, that
by faith we may put on the whole armor
of God, and in this holy warfare with evil
in and around us, may we prove to be the
blessed instrumentalities of leading many
to Christ and thus hasten the time when
the great Head of the Church, her risen
and ascended Lord shall come to lead His
bride, the Church, home to the mansions
of the Father's house on high. And now
unto Him that loved us, and washed us
from our sins in His own blood, and hath
made us kings and priests unto God and
His Father, to Him be glory and dominion
for ever and ever. Amen.

Respectfully submitted,
F. PILGRAM, Chairman.

Selections.

THE GERMANS.

The following valuable and interesting
abstract of an oration was delivered by
Samuel W. Pennypacker, Esq., at the
Academy of Music Saturday, Oct. 6th:

The Teutonic races since the overthrow
of the power of ancient Rome, which they
brought about, have been in the van of
thought and achievement. The only rivals
of the German and the Dutchman, in those
things which mark broadly the pathway
of human advancements came from the
same household. In the sixth century a
tribe of Germans found their way across
the North Sea to an island which in time
they made their own, and to which they
gave the name of Angleland. Like all of
their stock, the men of this colony grew in
substance and developed in intelligence,
but they have ever since, in times of trial
and difficulty, looked back to the Father-
land for guidance and support. In 1471
a man named Ceylon was in Cologne learn-
ing the art of printing. He returned to
England to impart to his countrymen a
knowledge of the new discovery, and the
literature of Chaucer, Shakespeare, Scott
and Dickens became a possibility. The
impulse which Martin Luther gave to hu-
man thought, when he nailed his proposi-
tions to the church door at Wittenberg,
beat along the shores of the Atlantic, and
the revolution of 1688, bringing with it the
liberty of Englishmen, was one of the re-
sults. For the attainment of that liberty
England drove her own royal line beyond
the seas and made the Stadtholder of Hol-
land her king. From his day down to the
present time every King of England has
been a German.

William Penn's Mother.

Early in the seventeenth century an
English admiral went to Rotterdam for a
wife. According to Pepys, who described
her later, she was "a well-looking, fat, short
old Dutch woman, but one that hath been
heretofore pretty, handsome, and, I believe,
hath more wit than her husband." The
son of this woman was the Quaker Wil-
liam Penn. He who would know the
causes for this settlement of Pennsylvania,
the purest, and in that it gave best promise
of what the future was to unfold, the most
fateful of the American colonies, must go
to the Reformation to seek them. The
time has come when men look back
through William Penn and George Fox to
their masters, Menno Simons, the reformer
of the Netherlands, Casper Schwenckfeldt,
the nobleman of Silesia, and Jacob Boehm,
the inspired shoemaker of Gorrlitz. In
that great upheaval of the sixteenth cen-
tury there were leaders who refused to stop
where Luther, Calvin and Zuinglius took
a successful stand. The strong, controll-
ing thought which underlay their teach-
ings was that there should be no exercise
of force in religion. The baptism of an
infant was a compulsory method of bring-
ing it into the Church, and they rejected
the doctrine. An oath was a means of
compelling the conscience, and they re-
fused to swear. Warfare was a violent in-
terference with the rights of others, and
they would take part in no wars, even for
the purposes of self-protection. More than
all in its political significance and effect,
with keen insight and clear view, hoping
for themselves what the centuries since
have given to us, they for the first time

taught that the injunctions of Christ were
one thing and the power of man another,
that the might of the state should have
nothing to do with the creed of the church,
and that every man in matters of faith
should be left to his own convictions.
[Their doctrines, mingled as must be ad-
mitted with some delusions, spread like
wildfire throughout Europe, and their fol-
lowers could be found from the mountains
of Switzerland to the dikes of Holland.
They were the forlorn hope of the ages,
and, coming into direct conflict with the
interests of church and state, they were
crushed by the concentrated power of both.]

There is nothing in the history of Chris-
tendom like the suffering to which they
were subjected, in respect to its extent and
severity. The fumes from their burning
bodies went up into the air from every
city and village along the Rhine. The
stories of their lives were told by their
enemies and the pages of history were
freighted with the records of their alleged
misdeeds. The name of Anabaptist, which
was given them, was made a byword and
reproach, and we shrink from it with a
sense of only half-forgotten terror even to-
day.] The English representatives of this
movement were the Quakers. [Picart,
after telling that some of the Anabaptists
fled to England to spread their doctrines
there, says: "The Quakers owe their rise
to these Anabaptists." The doctrine of
the inner light was an assertion that every
man has within himself a test of truth
upon which he may rely, and was in itself
an attack upon the binding character of
authority.] The seed from the sowings of
Menno, wafted across from the Rhine to
the Thames, were planted on English soil
by George Fox, and were brought by Wil-
liam Penn to Pennsylvania, where no man
has ever been molested because of his re-
ligious convictions. Three times did Wil-
liam Penn, impelled by a sympathetic
nearness of faith and methods, go over to
Holland and Germany to hold friendly
converse and discussion with these people,
and it was very fitting that when he had
established his province in the wilds of
America he should urge and prevail with
them to cross the ocean to him.

The Landing.

On this day, 200 years ago, thirty-three
of them, men, women and children, landed
in Philadelphia. The settlement of
Germantown has a higher import, then,
than that thirteen families founded new
homes, and that a new burgh, destined to
fame though it was, was built on the
face of the earth. It has a wider signifi-
cance even than that here was the beginning
of that immense emigration of Germans
who have since flocked to these shores.
Those thirteen men, humble as they may
have been individually, and unimportant
as may have been the personal events of
their lives, holding as they did opinions
which were banned in Europe, and which
only the fullness of time could justify,
standing as they did on what was then the
outer picket line of civilization, best rep-
resented the meaning of the colonization of
Pennsylvania and the principles which
lie at the foundation of her institutions.
Better far than the pilgrims who landed at
Plymouth, better even than the Quakers
who established a city of brotherly love,
they stood for that spirit of universal toler-
ation which found no abiding place save in
America. Their feet were planted direct-
ly upon that path which leads from the
darkness of the middle ages down to the
light of the nineteenth century, from the
oppressions of the past to the freedom of
the present. Bullinger, the great reviler
of the Anabaptists, in detailing their many
heresies in 1560, says they taught that
"the government shall and may not as-
sume control of questions of religion or
faith." No such attack upon the estab-
lished order of things had ever been made
before, and the potentates were wild in
their wrath. [Menno went from place to
place with a reward upon his head, men
were put to death for giving him shelter,
and 229 of his followers were burned and
beheaded in one city alone.] But 200
years after Bullinger wrote there was put
into the constitution of Pennsylvania, in
almost identical language, "No human
authority can, in any case whatever, con-
trol or interfere with the right of con-
science." The fruitage is here, but the
planting and watering were along the
Rhine, and to-day the Mennonites and
their descendants are to be found from the
Delaware River to the Columbia. The
Schwenckfelders, hunted out of Europe in
1734, still meet upon the Skippack on the
24th of every September, to give thanks

unto the Lord for their deliverance. This
is the tale which Lensen, Kunders, Luck-
en, Tyson, Opdengraef and the rest, as
they sat down to weave their cloth and
tend their vines in the woods of German-
town had to tell to the world. A great
poet has sung their story, and you Ger-
mans will do well to keep the memory of
it green for all time to come.

German Influence.

It cannot be gainsaid that the influence
upon American life and institutions of that
German emigration which began with
thirty-three persons in 1683 and had
swollen in 1882 to 250,630, has fulfilled
the promise given by its auspicious com-
mencement. The Quakers maintained
control of their province down to the time
of the Revolution, and they were enabled
to do it by the support of the Germans.
[The dread with which the Germans in-
spired the politicians of the colonial days
was excessive, and the efforts to win or
break them were constant. In 1727 James
Logan wrote to the proprietary: "You
will soon have a German colony here, and,
perhaps, such an one as Britain once re-
ceived from Saxony in ye fifth century." Said
Thomas Gaeme to Thomas Penn in
a letter in 1750, "The Dutch, by their
numbers and industry, will soon become
masters of the province." Many were the
devices to weaken them. It was proposed
to establish schools among them where
only English should be taught, to invali-
date all German deeds, to suppress all Ger-
man printing presses and the importation
of German books, and to offer rewards for
intermarriages. Samuel Furviance wrote
to Colonel James Burd in 1765 that the
way to do was "to let it be spread abroad
through the country that your party in-
tend to come well-armed to the election,
and * * * and that you will thrash
the sheriff, every inspector, Quaker and
Mennonist to a jelly." But as a disappoint-
ed manager wrote from Kingessing the
same year: "All in vain was our labor."

* * * Our party at the last election
have loosed all." The speaker of the first
Federal House of Representatives was a
German, and with Simon Snyder, in 1808,
began the regime of the eight German
governors of Pennsylvania. To represent
her military renown during the Revolu-
tionary War, Pennsylvania has put the
statue of Muhlenberg in the Capitol at
Washington.

* * * * *
The liberties of the press in America
were established in the trial of John Peter
Zenger. Man never knew the distance of
the sun and the stars until David Ritten-
house, of Germantown, made his observa-
tions in 1769. The oldest publishing-house
now existing on this continent was started
by Sauer, in Germantown, 1738. The first
papermill was built by Rittinghuysen upon
the Wissahickon Creek, in 1690. The
German Bible antedates the English Bible
in America, by nearly forty years, and the
greatest book published in the colonies
came from the Ephrata press in 1749.

German Learning.

From Pastorius, the enthusiast, of high-
est culture and gentlest blood, down to
Seidensticker, who made him known to us,
the Germans have been conspicuous for
learning. To the labors of the Moravian
missionaries, Zaisberger and Heckewelder,
we largely owe that knowledge we possess
of Indian history and philology. A de-
scendant of Thones Kunders in the fifth
generation established the first line of
ocean steamers between America and Eng-
land and afterwards sat in the House of
Lords.

* * * * *
But the time allotted to me does not
permit me to more than suggest a few
points in the broad outlines of German
achievement. The hammer of Thor, which,
at the dawn of history, smote upon the
Himalayas, now resounds from the Alle-
ghenies to the Cascades. The Germanic
tide, which then began to pour into Eu-
rope, has now reached the Pacific. In its
great march, covering twenty centuries of
time, it has met with no obstacle which it
has not overcome, it has been op-
posed by no force which it has not over-
thrown, and it has entered no field which
it has not made more fruitful. America
will have no different story to tell. The
future cannot belie the past. Manners and
institutions change, the rock crumbles into
dust, the shore disappears into the sea, but
there is nothing more permanent than the
characteristics of a race. Already the
rigidity and argument which Puritanism
has impressed upon this country have be-
gun to disappear; already we feel the re-
sults of a broader scope, a sterner purpose
and of more persistent labor. And in the
years yet to be America will have greater
gifts to offer unto the generations of men,
will be better able to attain that destiny
which, in the providence of God, she is to
fulfill, because she has taken unto herself
the outpourings of that people which
neither the legions of Cæsar, nor papal
power, nor the genius of a Bonaparte were
able to subdue.—The Press.

Family Reading.

THE BIRD IN THE SHUTTER.

Paul Pastnor.

The rain upon the old church roof
Came beating from the west,
And, just outside, the leafless elms
Tossed in their wild unrest.

Within, the house was dim and cold,
And sad the pastor's theme;
Not one sweet ray of Christian hope
Let fall a cheering gleam.

He spoke of trouble and of death,
Of doubts, and woes, and fears,
While overhead the Autumn rain
Fell like a flood of tears.

Our heads were bowed in sullen grief,
Our hearts were chilled with pain;
The light of love seemed quenched fore'er
By bitterness of rain.

Then suddenly a cheerful sound—
A bird-note sweet and clear—
Rang through the hushed and gloomy house,
And startled every ear.

There, in the shutter, cold and wet,
And ruffled by the storm,
A lonely little bird had crept,
And nestled to get warm.

The storm beat close above its head,
And shook its slender perch;
But there it clung, and chirped, and sung,
Against the old gray church.

The pastor's voice grew soft and sweet,
His kind eyes filled with tears,
And, looking up, he spoke of Christ,
And the eternal years.

He spoke of heaven, our happy home,
And loved ones gone before;
Of all the joys that wait the blest,
On yonder shining shore.

And still the little bird sang on,
A soft, unconscious strain;
It only knew that it was warm,
And sheltered from the rain.

—Good Cheer.

ST. MARY'S CHAPEL.

(From the French.)

An old square tower, strongly built
Upon the rock, has for ages crowned the
little town of Nyon. Of late it has been
consecrated as a chapel, and dedicated to
the Virgin Mary. Her statue is over the
door, and within is painted the history of
her life. Everything speaks of Mary, and
on certain days the chapel is filled with
worshippers who come from all parts to
listen to eloquent sermons in her praise.

On the 6th of January, the Feast of the
Epiphany, we set out to visit it. After
having climbed the rocky steps, worn by
the feet of fifty generations, and having
enjoyed the delightful view of mountain
scenery which speaks so eloquently of the
power of God, we passed through the little
garden and entered the chapel.

A young woman was there engaged in
prayer.

She appeared to be in deep affliction;
but on seeing us she arose, and, perceiving
that we were strangers, she addressed us
politely, and offered to show us everything
interesting that the chapel contained.

We gratefully accepted, and inscrip-
tions, pictures, banners, were all passed in
review, and pleasingly explained by our
kind guide.

She herself, in her deep sorrow, inter-
ested me more than all; and when we
found ourselves opposite the window which
pictures our crucified Saviour—I said to
her:

"I think we ought all to do as the ser-
vants did at the marriage at Cana of Gal-
ilee."

"What was that?" she asked.
"They obeyed Mary. You know the
story. There was a marriage in Cana of
Galilee, and the mother of Jesus was
there. And both Jesus was called, and
His disciples, to the marriage. And when
they wanted wine, the mother of Jesus
saith unto Him, They have no wine. Jesus
saith unto her, Woman, what have I to do
with thee? Mine hour is not yet come.

"His mother saith unto the servants,
Whatsoever He saith unto you do it."

"You know that they obeyed, and that
when Jesus told them to fill the water-pots
with water, they filled them up to the
brim; and when Jesus said to them, 'Draw
out now, and bear to the governor of the
feast,' they did so, notwithstanding the
strangeness of the command. And then
it was found that the water had been turned
into delicious wine. I am convinced
that if we were to follow the same advice
we should find blessing and happiness.

"You are in sorrow, my friend. What
does Jesus say to you? 'Come unto me
all ye that labour and are heavy laden,
and I will give you rest.'

"We come to Him by faith. He says
to us Himself, 'He that cometh to me
shall never hunger, and he that believeth
on me shall never thirst.' And again,
'Him that cometh unto me I will in no
wise cast out.' My friend, do you do what
He says to you?"

The young woman looked at me with
astonishment, and her eyes filled with
tears.

I went on.
"People in general know very little of
the power of faith, the return of the heart
to God, through the meditation of His Son
—the Saviour crucified for us. 'My blood,'
says the Lord Jesus, 'is shed for you.'

Otherwise our blood, the life of our souls,
must have been shed, and we should have
spent eternity far from God, in that dread-
ful 'outer darkness, where there is weep-
ing and gnashing of teeth.' We have
sinned, and 'the wages of sin is death.'

"But if the thought of eternity alarms
us, because we feel that we are guilty, let
us remember that Christ came to take
away our sins, and that He Himself has
said:

"God so loved the world, that He gave
His only begotten Son, that whosoever be-
lieveth in Him should not perish, but
have everlasting life."

"So loved the world!" she exclaimed,
as if the words had for the first time come
home to her heart.

"Yes, the world which despised and re-
jected Him from Bethlehem to Golgotha,
—the world to which we belong—
the world of ungrateful sinners among whom
we are constrained to rank ourselves—
that is the world that He loves. It is we,
ourselves. And in sending us Jesus He
sends us salvation, on the simple condition
that we believe in Him."

"Believe in Him?"

"Yes, Jesus says, 'Verily, verily, I say
unto you, He that believeth on me hath
everlasting life,' and again, 'Let not your
heart be troubled, ye believe in God, be-
lieve also in me. In my Father's house
are many mansions; if it were not so I
would have told you. I go to prepare a
place for you.'

"Then when we are pardoned and com-
forted by our blessed Saviour we shall seek
with all the warmth of our heart to please
Him who has so loved us. We shall go to
Him continually with hearty faith, to seek
strength to do His will in all things, and
our life will be one of happy, cheerful
obedience. Trusting in Him we shall find
all the blessedness of the promise, 'Come
unto me, all ye that labor and are heavy
laden, and I will give you rest.'

"When we are thus comforted with re-
gard to spiritual things, the cares of this
life weigh upon us much less heavily. We
are able to obey the Lord Jesus when He
says, 'Take no thought, saying, What
shall we eat? or, What shall we drink? or
Wherewithal shall we be clothed? for
your Heavenly Father knoweth that ye
have need of all these things.'

"If we mourn the death of some be-
loved friend, we shall hear the sympathizing
voice of Jesus saying:

"I will not leave you comfortless; I
will come to you.' 'If a man love me, he
will keep my word, and my Father will
love him, and we will come unto him, and
make our abode with him.'"

The young woman appeared too much
agitated to speak, but she pressed my
hand with an expression of earnest grati-
tude.

"Do not forget, dear friend," I said to
her, "to follow the direction of Mary to
the servants, 'Whatsoever he saith unto
you do it.'"

"In doing so, as they did, we also shall
find the water turned into wine, our tears
and sighs changed to joy. Laying all our
burdens at the feet of Him who loves us,
we shall pass hopefully, lovingly, peace-
fully through life, leaving blessed traces
as we go, until we reach our Father's
home above, where Mary is, with all those
who, like her, rejoice in God their Saviour."

We separated—she to finish her prayer
and meditation in the chapel, we to pur-
sue our journey—earnestly imploring our
Heavenly Father to comfort this sorrow-
stricken soul, and to bless to her those
words of healing and life from His own
Holy Word.

Dear reader, the truest respect which
you can pay to the mother of our Lord is
to listen to those emphatic words of hers,
"Whatsoever he saith unto you, do it."
British Messenger.

DOES ANY ONE CARE?

The Church of Christ, even in its relation
to human progress, is the grandest embodi-
ment of philanthropic enterprise that the
world has ever known. The culture and
prosperity of modern civilization are its
outgrowth. Yet it is built on sacrifice all
the way down. The great masses of the
world have simply reaped the advantages
of the unselfish toil and devotion of the few
who really gave themselves up to the cause.
The few who cared for it were the leaven
that saved the lump.

Even of those who nominally gave their
allegiance to the Church, but a small por-
tion seem really to feel responsible for it.
The most patronize it as a desirable institu-
tion, but only a few seem thoroughly com-
mitted to it. Whatever the work, whatever
the issue, in the Church or out of it, the
zealous few who stand in the front are
often forced to exclaim, "Who cares?"

We appoint our missionaries, and they
give up everything, in the trust that we
will follow them with prayer and sacrifice;
in many a lonely, weary hour—yea, in
many a storm unsheltered, in many a pil-
grimage unaided, in many a crisis unprovided,
they cry out in anguish of spirit, "Is there
any one, O Lord, who cares?"

We elect our ministers, and lay upon them
the care of all the Churches; they see the
need, they hear the cries of perishing souls,
they work to the last limit of their strength,
and as they see the torrent sweep on, and
the destroying flood overwhelm all the
great interests to which they are giving
their life, we hear the same sad and help-
less refrain, "Does anybody care?"

It is in small things as in great. The
rector of the parish gives his life, and
seldom sees that others know or feel the
need of the work he is doing. A lone

woman struggles for years to found and
maintain a little church in a hamlet where
she lives, and gives up one by one, the
hopes of help and sympathy with which she
began; and, taking up her cross, learns to
say, with more of resignation than we men
have learned, "Nobody cares!"

It is the old, old story. Christ died for
those who did not care, and we ought also
to lay down our lives. He cares, and we
shall know it in due time.—*Selected.*

WHY IS IT?

What is it that makes all those men who
associate habitually with women superior
to others who do not? What makes that
woman who is accustomed to, and at ease
in the society of men, superior to her sex
in general? Solely because they are in the
habit of free, graceful, continued conver-
sation with the other sex. Women in this
way lose their frivolity, their faculties
awaken, their delicacies and peculiarities
unfold all their beauty and captivation in
the spirit of intellectual rivalry. And the
men lose their pedantic, rude, declamatory,
sullen manner. The coin of the understand-
ing and the heart changes continually.
Their asperities are rubbed off, their better
materials polished and brightened, and their
richness, like gold, is wrought into
finer workmanship by the fingers of women
than it ever could be by those of men. The
iron and steel of their characters are hidden,
like the character and armor of a giant,
by studs and knots of gold and precious
stones, when they are not wanted in actual
warfare.

A WISE FATHER AND SENSIBLE DAUGHTER.

Judge A. was a leading lawyer and
a prominent Christian in the city of B., a
man of property and influence, honored
and respected by all who knew him. One
of his children was a daughter, highly edu-
cated and accomplished, and a favorite
in her social circle. She had every com-
fort in the home of her parents, and their
property was such as to give her the pros-
pect of ample means if they should at any
time be taken away. But the father was
wise and the daughter was sensible. So
one day he said to her:—

"You have every prospect, my daugh-
ter, of comfortable provision for the fu-
ture, and that, in case of my death, you
would be independent as to property, and
without care or anxiety as to the means of
living. But the changes of life are be-
yond our control, and reverses often come
when we least expect them. And I think
if you were to learn some trade or busi-
ness, so that if you were left poor you
could earn a living for yourself, and, if
need be, help others, it would be the wisest
and best thing you could do."

And he reminded her of the old Jewish
maxim, that "he that brought his son up
without a trade, brought him up to be a
thief," and that our Saviour Himself prob-
ably worked at the trade of a carpenter
till He entered of the work of His public
ministry, telling her still further that
though she might never be dependent on
her own exertions, it was well to be pre-
pared to support herself if it should ever
be found necessary.

The daughter at once understood and
fully appreciated the sensible views of her
father, and fixed on dressmaking as that
to which she would give her attention;
and an arrangement was made with a lead-
ing dressmaker of the city, that from her
she should thoroughly learn the business,
just as any young apprentice might do.
She did so; and while many in the lead-
ing society in which she moved wondered
that the daughter of Judge A. should ever
think of such a thing as learning dress-
making, she quietly kept on with her work
till she understood thoroughly all its de-
tails, as well as in aiding her mother in
many ways for which she was before un-
qualified.

And now mark the result. Within a
year or two after the time alluded to, she
met and soon became engaged to marry a
gentleman well known to the world as one
of the most scholarly and devoted mission-
aries that ever went forth from this coun-
try. And, as the accomplished and edu-
cated wife of such a man, she was not only
useful as an instructor in the female
seminary connected with the mission, but
in teaching the girls as to their own dress-
es, and giving most valuable suggestions
and help to the mothers and families of
the vicinity. She led them on to views of
domestic economy and comfort and civili-
zation, to which they might long have
been strangers but for her personal and
practical knowledge of dressmaking. And
she often remarked that she never could
be thankful enough that her father had
been so thoughtful and wise as to suggest
the course she had taken.

A somewhat similar case is that of an
only son of wealthy parents, who gradu-
ated at college with high honor, and then
entered a machine shop and began at the
very lowest point and diligently and faith-
fully worked his way up through all the steps
of locomotive building till he made him-
self thoroughly familiar with the rolling
stock of railroads and the connected engi-
neering. His college associates and friends
went, for the most part, to some one of the
professions; but he went steadily on with
his mechanic employment, coming home
at nights to take off his greasy and soiled
clothing, and appear as a gentleman in the
parlor, and in the morning rising for break-
fast long before the family, and going off
to his work for the day. And the conse-
quence was that, having thoroughly mas-
tered the details of his work, he was at

once called to an important and lucrative
position on one of the large railroads of
the land, with a fair prospect of rising to
its highest office of honor and trust.

Are not these facts full of instruction?
Are there not many young ladies of
wealthy families who would be wise if they
would in some way, by the knowledge of
some business, prepare to be able to sup-
port themselves if in the changes of life
they should be left dependent? And in-
stead of crowding the professions, as such
multitudes of our young men are doing,
where for years they can, for the most part
expect but a limited and precarious in-
come, would they not be far wiser to en-
gage in those mechanical employments
which are so conducive to the progress of
society, and almost always amply remun-
erative to those who intelligently follow
them?—*Christian Weekly.*

TWO DAYS IN A LIFE.

I.

Five years ago my maiden stood,
Dreaming beside the fire;
It curled about its crimson flood,
And flame on flame rose higher.

I watch'd her from the door, to see
My sweetheart as she dream'd of me.

Erect and tall, her sweet head bent,
Her small hand closed beneath her chin,
A glory to her face was lent,
The like I'd never seen.

My heart leaped higher than the flame,
As in her dream she spoke my name.

"Dear soul," I said, "our lot shall be
The greenest hamlet on the hill;
The sweetest cottage, shadiest tree,
The farthest from all ill.

Where thou art set, joy reigns alone!"
But answer she made none.

Only a sadness in her face,
As first beside the door
I watch'd her for a happy space,
Came to me o'er and o'er.

"Grief in each cup," it seem'd to say,
Although my stubborn heart said nay.

II.

That yesterday has pass'd and gone;
The cottage-home five years is ours;
Ours is the shadiest tree that grows,
And hers the sweetest flowers;

A babbling brook sings day and night
In soft and murmuring delight.

Erect and tall my wife has stood
Beside my happy fire;
A little maiden, sent from God,
Fill'd up our heart's desire;

And then, to crown our cup, there came
A son to bear his father's name.

Oh, proud my maiden's face that day
When first, in gayest gown,

We sallied forth, with girl and boy,
Into the neighboring town;
And all the while my heart sang loud
Above the chatter of the crowd.

None heard the song; but as we climb'd
The steep hill-pathway to our home,

"Sweet wife," I said, "one song is mine
Where'er I go or come:
Where thou art set joy reigns alone!"
But answer she made none.

Frighten'd, she raised her finger high,
As if to bar my speech;

The angels taught her more than me,
Thinking her sweet to teach;
She saw the little cloud afar,
While I saw only sun and star.

To-day, beside the cot, so soon
To be an empty cot again,

My maid, no more erect and tall,
Has bow'd to death and pain;
Death has found out the open door,
And paced our happy cottage-floor.

The little son that was to bear
My name, is mark'd by death's cold hand;

Our little daughter, dumb with fear,
Clings to her father's hand;
And my proud spirit, in its pain,
Sings bitterly its own refrain:

"Where thou art set, joy reigns!" Ah, true,
But in a higher, holier sense

Than was the meaning on my lips;
From out of her sad impotence,
From her torn soul I hear her moan,
"Not mine, but Thine be done!"

True joy, where thou art set, still reigns!
Oh, worth the sorrow, worth the tears!

Worth the sad blank within the doors,
Now that through darkness there appears
This light; ah, blind, I see to-day
That joy which cannot pass away!

—Day of Rest.

QUENCH NOT THE SPIRIT.

"Mother, that man looks tired and dusty,
and I'm sure these little children would
like a cold drink."

"Nonsense! What if they would?
You'll have enough to do if you commence
waiting upon every emigrant that halts
under our trees for five minutes."

Some way last Sabbath's sweet lesson,
that had haunted Annie Snow ever since,
came to her mind in strange mockery
of her mother's rebuff, "A cup of cold water
only in My name."

She wanted to give it to the dirty, tired-
looking children, peering from the white-
covered emigrant wagon, but she could not
now; the sweet bud of generous impulse
was crushed; the tiny sprout from the good
seed of the Sabbath lesson, trodden heed-
lessly under foot; the Spirit was quenched.

"Mother," said she, tremblingly, a few

days later, "I've broken two goblets. I
didn't mean to, but"—

"Oh, you careless child! And then
you come and tell it, just as if you were
glad! I'm more out of patience than
ever!"

Annie turned away with slow-filling
eyes. She only meant to be truthful in
the truest sense. Did it occur to her moth-
er that she would have given her a more
severe reprimand if she had not told her
at once of the accident?

Once more the sweet Spirit was
quenched, the trembling feet had tried the
path of truth, but rude hands made it too
thorny, and they turned back bleeding and
bruised. Ah, what were a thousand gob-
lets in comparison?

Yes, Annie loved her mother dearly, for
she was not always hasty or unjust, only
"nervous" at some times, and exceedingly
irritable at all. And when one day, years
after, Annie's boy-lover at school gave her
the fairest moss-rose buds his little garden
afforded, with a whispered word that made
her cheek flush with pleasure, she went
straight to tell her mother the story.

"Dear mamma," the tremulous voice
and speaking eye almost completed the
poem. "Dear mamma, may I tell you
something?"

"Don't bother me, Annie, I've no time
to stop now. I must get this tucking done
before dark. Go and set the table for
tea."

Quenched once more. Yet the mother
would hardly believe it her own work if
Annie engaged herself by-and-by without
waiting to tell her mother.

O friends, do we not too often forget
that to be truly Christ-like we must rever-
ence the Spirit which is moving the hearts
of "these little ones," that of them, not of
us, was it said, "Of such is the kingdom of
heaven!"

Let us be careful that we "quench not
the Spirit," which moves them to do any-
thing generous, loving, truthful or confid-
ing, though it is not in the most conven-
ient season or pleasing manner, lest these
good impulses that would render our latest
years our happiest, the holy truth which
would be at once a girdle of strength and
a coronet of beauty, that sweet confidence
which countless wealth cannot buy, be
with the Spirit which prompts them, for-
ever quenched.—*Selected.*

AN ENGLISH HEDGEROW.

Let us pause a moment and look at one
of these August hedgerows, which in their
confused mingling of straggling stems and
shoots and sprays have a beauty proper to
this season alone. Behind a ditch filled
and bordered with flowers, bracken, grass,
and brambles, rises a dense growth of hazel
and young oak, with long hawthorn sprays
describing a slender curve against the sky,
and here and there the fresh green of some
vigorous rose shoot showing amid the
darker foliage. The wild roses, loveliest of
climbing hedge-flowers, are over now; but
the honeysuckle twines its red-tinged stems
and honey-colored flowers among the nut
trees, and every where bramble is spread-
ing—the bramble which with its red,
thorn-studded shoots, set with bright five-
leaved sprays, its pale, downy buds and
delicate crumpled pink-and-white blossom,
holds its own among the more beautiful of
our wayside plants. Where some hidden
spring feeds the earth with moisture, the
feathery spikes of the meadowsweet scent
the air. More conspicuous still, the great
hemlock heads rear their tough, strong-
stalked growth in every ditch among the
drooping grasses. But it is the time for
red flowers, as spring is more especially
the time for yellow. Dandelions are,
indeed, of all seasons, and the shining
gold of the St. John's wort abounds. But
thistles of every shade, from deep crimson
to pale lilac-pink, are in bloom; the fox-
glove is not yet over; mallows open large
rose-colored flowers on the grassy banks;
red sorrel and the starry pink centaurea
are conspicuous among the ferns and
bracken, while the vivid red of the young
oak shoots glows against the sunlight and
the sky. It is the latest bloom of summer,
and seems to have gathered to itself some
of the warmth and color of the most ardent
moment of the year.—*Temple Bar.*

Useful Hints and Recipes.

WORTH KNOWING.—A clam shell is more
convenient for scraping kettles and frying pans
than a knife. It does the work in less time.

VIRGINIA CORN BREAD.—Dissolve a table-
spoonful of butter in 3½ pints of boiling milk,
and into this add 1 quart of Indian meal.
When cool add one half pint of wheat flour,
a little sugar, a teaspoonful of salt and 2 eggs well
beaten. Mix well together and bake in two
cake-tins well buttered.

DISH WIPING.—I recently saw a new receipt
for wiping dishes that saves half the risk, while
the dishes look brighter and nicer. The only
outlay required is a half-bushel basket. Set this
either in the sink or in a pan. Wash the dishes
as usual, and put them in a tin pan or pail.
Pour boiling water over them, rinse them
thoroughly, then set them up edgewise in the
basket, so as to drain. The heat will dry them
perfectly, and not a break or particle of lint is to
be seen. Five minutes will leave them perfectly
dry. No one who tries it once will be likely to
go back to the old way.—*Ez.*

CLEANLINESS OF SINKS.—One of the most
pungent causes of defilement and offensive odors
in kitchen sinks and their outlets, is the presence
of decaying grease. This comes from the empty-
ings of kettles in which meat has been cooked, in
the dish water, and in the soap. The grease
lodges in every crevice and catches at every ob-
struction. A remedy may be found in the use
of the common alkalis instead of soap, aqua
ammonia in washing clothes, and borax in wash-
ing lawns and laces, and washing soda in clean-
ing dishes. These alkalis prevent a solid soap
from forming in the sink and its pipes, and neu-
tralize all effects of decomposing fat.

Youth's Department.

LILIES AND ROSES.

Mary E. Blake.

When a child breathes a pure and earnest prayer
Or cheers with gentle words another's gloom
In heavenly gardens springs a lily fair,
Before the angels evermore to bloom.

But when he works with strong and earnest will
Some kindly act—beneath God's watchful eyes,
A fragrant rose more rare and precious still,
Makes glad the shining fields of Paradise.

So live, dear child, that each new day may see
Lilies and roses owe their life to thee!

THE HOSPICE OF ST. BERNARD.

Away up among the loftiest of the snow-clad Alpine mountains stands the Hospice of St. Bernard. This is the good saint who, if the legend tells us truly, was born at the little village of Menthon, in the upper Alps, and who thought he could serve God better by building here a monastery, so high and so removed from the world that he and his followers might live safe from temptation, spending their lives in prayer and holy thinking, and in helping travelers whose business led them through this dangerous region.

This is the highest winter dwelling in all the upper Alps. Elsewhere the hardy Swiss come when the spring sunshine begins to warm the earth, bringing their flocks with them, but at the first whistling of the autumn winds back they go into their sheltered valleys. Only the good brothers of the Monastery of St. Bernard remain, holding their place here and on the Simplon, keeping a sharp watch day and night, and ready always to expose their lives if they can succor some wayfarer whose struggle with the difficulties of the mountain pass has worn out his strength and exposed him to a terrible death from cold and hunger.

The society connected with the monastery has at present about forty members. It was founded in 962, since when the regular brotherhood has consisted of from ten to fifteen Augustinian monks. To these may be added a number of lay brothers, who attended to certain charitable and religious work in various parts of the adjoining valley. A word, too, must be said for the good and faithful dogs, which though their names are not registered on the roll of the society, play a part that no human being could fill.

Some three weeks ago, when we were traveling through Switzerland, climbing great peaks and climbing over billowy frozen glaciers, we met one of the good Brothers of St. Bernard. He was a young and broad-shouldered gentleman, who had recently been sent from the Hospice of St. Bernard to that on the Simplon. From him we learned the ways of the brotherhood and something of the life they live during the winter days, when only the visit of a traveler or the rescue of one from a terrible death breaks the long and weary monotony.

There are nine months of winter on the St. Bernard, and nearly as many on the other Alpine passes. The snow covers the landscape for miles around, and the wind whistles fiercely through the great upright peaks, all the desolateness of stormy skies shrouds the poor lonely hospice in terrible gloom.

The present massive building dates away back from the sixteenth century. There are two buildings. One contains the church, the rooms of the brothers, and numerous apartments for the reception of travelers; the other and smaller is called the Hotel de St. Louis, and serves for a refuge in case of fire, and as a granary, and a lodging for the poorer classes of wayfarers. All travelers, come they upon any day or any hour, are welcome at the hospice. On arriving each is received and welcomed by a brother clad in black robes, with the cross embroidered on his breast, who sets forth what the house has to furnish, or who offers a neat room where the visitor may rest and lodge so long as he chooses to remain. No money is ever received by the brothers from the traveler who rests or refreshes himself at the Hospice of St. Bernard. If he will he may deposit in the little box which bears the inscription "For the Poor"; but no money is demanded and none received by the brothers themselves.

Yet the monastery is not rich. In olden times it was, but of late years people have been less liberal toward it. It is said that of late years nearly twenty thousand travelers have been accommodated every year, but that they have scarcely left behind them money enough to pay for the entertainment of one thousand. But that some have been generous we know from the pictures that

hang upon the walls, and from the valuable objects that adorn the church and the various rooms. The provisions for the hospice are mostly brought from Aosta, on the Italian slope of the Alps. Sometimes twenty horses are daily employed in the transport of articles in the way of food and of fuel for the use of the hospice. The latter, of which vast quantities are consumed in winter, is brought from the Van de Ferret, twelve miles distant.

From our good friend the brother who explained to us so much of the life and the purpose of the noble band who spend their days, or such part of them as their health is spared, at the two hospices, we obtained a photograph of himself and his associates, and also of some of the noble dogs that share their labors. The original stock of the St. Bernard dogs is believed to have come from the Spanish Pyrenees. This genuine old stock is now extinct, but there are many noble fellows to succeed them, who, if their lineage is a little doubtful, are certainly as intelligent and faithful as their predecessors. Some of the four-footed heroes have a record of which any human being might be proud. One has saved three or four lives, another six, another scarcely less than a dozen; yet they wear no decorations, and their names are not known to the world. They go about with their soft intelligent eyes, intent upon their duty calls, but at other times gentle and playful as children, demanding nothing but a caress, or a piece of meat if there is one to be spared from the table where their masters are dining.

The following is one of the latest instances of the wisdom and devotion shown by these dogs: A short time ago Father Nicholas, a monk of the Grand Chartreuse, once aide-de-camp to the Czar, was returning from Fourvoirie to his monastery, followed by a fine St. Bernard dog, to which he was greatly attached. Instead of keeping to the highways, he took a foot path which runs along the left bank of the river Guirs, which is thereabouts very steep. As he walked he read his prayer-book, and being intent on his devotions, he made a false step, and falling down the precipice his course was not stopped until he reached the edge of the stream. The dog followed, and, as it is supposed tried, to rouse him. Not succeeding, he returned to the foot-path, and did his best to attract the attention of two shepherds who happened to be passing, but alarmed by the mastiff's manner, and thinking him mad, they ran away as fast as their legs could carry them.

The next day the dog presented himself at the monastery, and the monks, thinking from his appearance that he was hungry, offered him food. But the animal refused to eat, and by his plaintive barking and gestures did his best to tell the monks that something was wrong. In the end some of them decided to follow him, and the dog, with many signs of delight, led the way to the place where he had left his master.

When he reached the part of the riverbank whence Father Nicholas had fallen he began to bark, and the monk, who had by this time recovered consciousness, was able to utter a feeble shout. When his rescuers, preceded by the mastiff, reached him, they found him lying with his feet in the stream, and quite unable to move. With the help of the shepherds, whom the barking and shoutings had drawn to the spot, they contrived to drag him to the top of the precipice and carry him to the monastery. The mastiff remained by the bedside of his master, whom his intelligence had saved from a frightful death, until he recovered.

Sometimes the brave dogs fail to discover a traveler until the terrible cold of the mountains has done its work, and no effort will bring him back to life. Then the monks bring the body and place it in a small building called the morgue. Here it will remain without decaying, for the cold is so great that the process can not go on, and years afterwards persons have recognized their friends lost on the terrible Alpine heights.

No traveler can visit the Hospice of St. Bernard without a feeling of respect and admiration for the heroic and devoted band who have charge of it. When they go to take their places there they know that within a certain time their health must fail, and that, while still young in years, they must return, old and broken, to the valley to wait for death.—*Harper's Young People*.

"May I leave a few tracts?" asked a traveling quack doctor of a lady who responded to his knock. "Leave some tracts? Certainly you may," said she, looking at him most benignly over her specs; "leave them with the heal toward the house, if you please."

WHAT IS FEAR?

There was once a little boy who went on a visit to his grandmamma when he was not much more than five years old. His grandmamma was very kind to him and very fond of him. He was a bold, venturesome little lad, and would often run out by himself for hours together, climbing the hillsides after flowers, or seeking nuts and berries in the woods, till the good old lady sometimes felt quite nervous for fear the gypsies should entice the child away, or he should fall into the brook or get lost.

One day, when he had gone out quite early in this manner, he did not come back at noon to dinner, nor as the afternoon wore on; and then a thunder storm broke over the hills, and the lightning flashed, and rain fell in torrents. You may imagine how uneasy she felt about him, and how she sent the gardener and the stable-boy in different directions to seek for him; and how glad she felt when, in the twilight, he was brought back to her safe and sound.

They had found him on the far hillside in an old hut, where he had crept for shelter from the rain, and was sitting quite contentedly watching the noisy brook splashing down over the stones. His grandmamma scolded him a little, which was no wonder, for he had made her sadly uneasy.

"I wonder fear did not drive you home, child," said she.

"Fear, grandmamma?" said he; "I never saw Fear! I do not know what it is."

That little boy was Horatio Nelson, afterwards that famous Lord Nelson, who won for England those great sea fights of which you have often read and heard, and fell at last at the battle of Trafalgar, on board the *Victory*.

It is good to be brave and strong; and a bold and fearless nature is a fine thing to possess. But there is one kind of fear which we all ought to have within us, the fear of doing wrong, the fear of offending God and grieving His "Holy Spirit."

That is the one sort of fear it is good and safe to have; and the bravest and boldest and most noble men have always felt this fear the most.—*Illinois Church Weekly*.

WINGS BY-AND-BY.

"Walter," said a gentleman on a ferry boat to a poor, helpless cripple, "how is it when you cannot walk that your shoes get worn?"

A blush came over the boy's pale face, but after hesitating a moment he said:

"My mother has younger children, sir; and while she is out washing I amuse them by creeping about the floor and playing."

"Poor boy!" said a lady standing near, not loud enough, as she thought, to be overheard; "what a life to lead! What has he in all the future to look forward to?"

The tear started in his eye, and the bright smile that chased it away showed that he did hear her. As she passed by him to step on shore he said in a low voice, but with a smile: "I'm looking forward to having wings some day, lady."

Happy Walter! poor, crippled, and dependent on charity, yet performing his mission, doing in his measure the Master's will! Patiently waiting for the future, he shall by-and-by "mount up with wings as eagles: shall run and not be weary: shall walk and not faint."

WHAT WILL YOU BE?

We see two boys standing side by side. Both are intelligent-looking and kind-looking; but one becomes an idle, shiftless fellow, and the other an influential and useful man. Perhaps when they were boys no one could have seen much difference between them; when they were men the contrast was marked. One became dissolute, step by step; the other became virtuous step by step; as one went up the other went down.

It is a question of great moment—What will you be? One determines he will do right and improve his powers and opportunities to the utmost. He is industrious, learns his business, becomes a partner, or proprietor, and is known as a man of influence and power. Another does not determine to be bad, but is lazy, and neglects to improve his opportunities. He shirks work; he "fools around;" next he is seen with tobacco, and probably beer and whisky follow; his appearance shows he is unhealthy; he does not do his work well, he loses his position, and becomes intemperate and probably a criminal.

There are many to-day who are standing at the parting-place. You can take one path and you will go down as sure as the sun rises. If you prefer hanging around a saloon to reading good books at home, then you are on the road to ruin. If you do not obey your parents, if you run away from school, if you lie, if you swear, you will surely go down in life.

If a boy steadily improves his time, tries to learn his business, obeys his father and mother, is truthful and industrious, is respectful and pleasing towards others he will succeed. No one can stop his doing well in life. He has determined that he will be a noble specimen of a man, and every good person will help him.—*School-er's Companion*.

CURLY-HEAD.

By B. S. Brooks.

What are yer askin', stranger, about that lock o' bar
That's kep' so nice and keeful in the family
Bible thar?
Wal, then, I don't mind tellin', secin' as yer
wants ter know.
It's from the head of our baby. Yes, that's him.
Stand up, Joe!

Joe is our only baby, nigh on ter six foot tall;
And he'll be one-and-twenty comin' this next
Fall.

But he can't yet beat his daddy in the hay-field
or the swales,
A pitchin' on the wagon or splittin' up the
rails.

For I was a famous chopper, just eighteen year
ago,
When this strange thing happened, that came to
me and Joe.

Curly head we called him then, sir; his hair is
curly yet,
But them long silky ringlets, I never shall for-
get.

Them was tough times, stranger, when all around
was new,
And all the kentry forests, with only "blazes"
through.

We lived in the old log house then, Sally and me
and Joe,
In the old Black River country, whar we made
our clearin' show.

Wal, one day, I was choppin' nigh to our cabin
door—
A day that I'll remember till kingdom come and
more—
And Curly-head was playin' round among the
chips—

A beauty, if I do say it, with rosy cheeks and
lips.

I don't know how it happened; but quicker'n I
can tell
Our Curly-head had stumbled and lay thar whar
he fell
On the log that I was choppin', with his yellow
curls outspread;
And the heavy ax was fallin' right on his pre-
cious head.

The next thing I knew nothin' and all was 'dark
around.
When I came too, I was lyin' stretched out thar
on the ground;

And Curly-head was calling: "O, Daddy don't
do so!"
I caught him to my bosom, my own dear little
Joe.

All safe, sir. Not a sliver had touched his little
head;
But one of his curls was lyin' thar on the log
outspread.

It lay whar the ax was stickin', cut close by its
sharpened edge;
And what then was my feelin', per'aps, sir, you
can judge.

I took the little ringlet and pressed it to my
lips;
Then I kneeled down and prayed, sir, right thar,
on the chips.

We put it in the Bible, whar I often read to
Joe
"The hairs of your head are numbered;" and,
sir, I believe it's so.

—Independent.

Brooklyn, N. Y.

ELSIE AND HER FRIENDS.

"He acts as though he wanted to talk," said Elsie, looking in the face of the large white sheep. "I would say, 'Ba! ba! black sheep; have you any wool?' but they might not any of them like to be called black sheep. It would not be keeping the Golden Rule at all. Perhaps they are the very same sheep that little Bo Peep lost. Perhaps they want to see if I am Bo Peep. I do not see, when everybody which ought to know what the French and Spanish and German and Italian and all kinds of people are saying, why some one should try to teach you what the woolly lambs and the moo cows want you to know!

"I should like to hear," said Elsie, "what those three great poplar trees are talking about, beyond the brook. They must be very good friends, they have been there so long together. If they could talk they might tell very curious things. I dare say they know what the birds tell each other, and what dreadful thing happened to make

the poplar trees shiver so whenever the wind blows. I like things that talk to me! I wish my brother Herbert was here! He could tell me what these sheep want."

"Maybe," she said to herself, "they think I want something. Maybe I do? Let me see? Sheepsey, I do want a 'rithmetic without any multiplication table in it. I want a geography without any latitude and longitude, and any places to bound! I want papa's longest pocket full of chocolate creams! I should like to have Christmas come twice a year, and to have my birthday party to-morrow, and not to wait three months longer. I would invite all my friends, and I have a great many! Little Bo-Peep and Cinderella, and Alice from Wonderland, and Caryl Fairchild and David Atwood, and Elsie Stevens, and Edith Owen, and Caro Young, and Bessie Mills, and Gracie Hopkins; I should never forget Georgia Sheldon, and ever so many more girls."

"I ought to want to be good," she added in a thoughtful tone, "and to remember my Sunday-school lesson. There is something beautiful in my little Bible verse about you; I mean about your coat."

She had pulled some wild flowers to garland her hat, among them was a blood-root blossom. The red roots clung to the stem. She repeated the verse softly:

"Though thy sins be as scarlet, they shall be white as wool; though they be red like crimson, they shall be white as snow."

"Ah!" she said, looking at the little flower: "I can see how it is. The red roots are down in the dark, the white flower comes up into the light. He could teach the dear little flower to come higher than the red roots and the black earth. He can make us all good, if we climb up to the light. He said, 'I am the Light of the world.'"

Then Elsie began to sing a part of a little hymn:

"Let us walk in the light of God."

"I remember another verse, too," said Elsie: "'I am the Good Shepherd and know my sheep, and am known of mine. The Good Shepherd giveth His life for the sheep.' That is the reason, mamma says, why He died for us."—*Churchman*.

WHEN THERE WERE NO MATCHES.

Young and even middle-aged people, accustomed to the convenience of the modern lucifer match, can hardly imagine the time when the tinder-box, with its clumsy flint and steel and broad brimstone matches, was the only means of procuring a light. Some people were more skillful than others in striking a light and blowing the spark and match to a flame; but often on a wintry morning it was weary work with the servant who had to kindle the first fire if the tinder happened to be damp or worn out, or the flint and steel "in a temper." Indeed, in many houses a rush light was in some bedroom or other always burned, so that in case of sudden illness or other disaster there might be light ready. The rush-light, having, as its name applies, a rush wick, was about fifteen inches long, and was burned in a huge perforated shade; it was the "farthing rush-light," which very poor people were said to use for other purposes than a night light. The picture of a half-starved seamstress in her garret would, in those days, have been incomplete without the thin rush candle; but its flame was so feeble that I can hardly fancy any eyes could have served to thread a needle by it.—*London Society*.

Pleasantries.

An exchange speaks of a man who "is but one step removed from a mule." He'd better make it three or four. The animal has a long reach backward.

We have long heard it said that Eve was made for Adam's express company, but it has only recently been discovered that every girl in Colorado considers herself a candidate for the Western Union.

A Brush farm father called his son into the library the other day, and said:

"Harry, you are now 17 years old."

"Yes, father."

"I have given you money from time to time, but you have had no stipulated allowance. Beginning with next week I shall allow you \$6 per week."

"That will be splendid! You are one of the best fathers in Detroit!"

"Yes, \$6 per week, and as you are now old enough to pay board I shall charge you \$5 per week! You can always depend upon the dollar coming to you each Saturday."—*Detroit Free Press*.

THE MESSENGER.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

REV. A. R. KREMER,
REV. D. R. LADY,
REV. D. VAN HORN, D. D.,
SYNDICAL EDITORS.

TO CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication, without affecting it.

We do not hold ourselves responsible for the return of unaccepted manuscripts.

WEDNESDAY, OCTOBER 24, 1883.

A VISIT TO READING.

The places appointed for the meetings of the Pittsburgh and the Potomac Synods were too far off for the Editor of the MESSENGER to reach them, but he was permitted to spend a day or two at Reading during the sessions of the Synod of the United States.

One of the pleasures he had was in going there, for the ride is a delightful one to any person fond of natural scenery. He had not realized that autumn had put on her gorgeous robes, but the first glimpse of the country showed him that "God's finger touch" was there. As is usual in October, the mists hung low for awhile, veiling everything with amethyst, but soon the sun broke out

— "kindling

The woody hills with pinnacles of fire."

The beauty of all was much enhanced by the reflection of tree, and shrub, and sky in the waters of the Schuylkill, and it was wonderful to note how even a common object, in itself unsightly, may add to the picturesqueness of a scene. An ordinary canal boat with a steer-man in a red garment, seemed to heighten the effect even in the midst of the rich coloring of the foliage around.

By the way, when the Synod met in Lewisburg in 1854, the members from all the Eastern and Southern part, of the Church went to it on a canal boat. They started in the evening by rail to some "Junction" above Harrisburg where they took a Packet and traveled all night, indeed, got into a "jam," which, according to our memory, kept them in the neighborhood of Northumberland until the morning sun gilded the mountain tops. But it was a large and pleasant party, and the trip was not without amusing incidents. Dr. Harbaugh was the life of the company, and enjoyed the beauties of the world around him as much as any one. He, with many others, have since passed to the better country, of whose beauties and glory we have here no conception.

We cannot now speak of the grand scenery in the midst of which Reading is situated, and must suppress our propensity to write about such things. No one can get an idea of the size, and elegance, and thrift of the place by passing through it, on the cars. All its public institutions are first class. Its cemetery will compare favorably with the noted ones attached to our large cities, and contains one work of art superior to anything we have ever seen in a place of the kind. It has one of the most admirably arranged county prisons in the State—one adapted to the purpose for which prisons are intended, contrasting most favorably with one we lately visited in an adjoining county, and in which young and old, black and white, males and females, were huddled together in a common room, and where any friendless, innocent girl, arrested on mere suspicion and held for trial, would have to be thrown with shameless felons and with no protection against indecency and violence. And this is due largely, not to the officers of the several jails, but to the difference of the systems adopted.

We will attempt no comment upon the transactions of the Synod which was in session at Reading during our visit there, as they will be given in another form. The sessions were held in St. Paul's Memorial church, Dr. Bausman, pastor—a large, beautiful structure, but we are sorry to say, faulty as to acoustics, which was a decided drawback, as in many parts of the room it required a constant strain to hear what was said. The proceedings were marked by harmony, and the brethren outside of the sessions seemed to have much of the old time pleasure of meeting one another. This is one of the good effects of the "Peace Movement." One cannot but notice the changes that have taken place in the body. Many that once attended the meetings have gone to their reward, and the formation of the Pittsburgh and the Potomac Synods have taken others off, so

that familiar faces are missed. But this is largely the change of progress. When the writer of this first attended the old Synod thirty years ago, it was not larger than it is now. Yet two other Synods have gone out of it, and are pressing forward in the work of the Lord.

The advance of our Church during the last three decades is nowhere more apparent than in Reading. The pastors of all of them we think are disposed at times to mourn over the comparatively little that has been done, and there is doubtless much land that yet remains to be possessed; much power that is not yet developed. But this is perhaps a despondent view. We met during the Synod, Drs. J. C. Bucher, Thos. C. Porter, Moses Kieffer, Charles F. McCauley and Rev. Aaron S. Leinbach, who went to the place the earliest of them as far back as 1851, when there was but one Church and that had a half dozen country congregations attached to it. We thought it would have been interesting and encouraging if these brethren could have had a symposium and let people know the difficulties that have since been overcome, and the progress that has been made. An account given by some of these fathers of the way they had to lift and strain to overcome the inertia would startle the Eljahs wailing under the juniper tree into thanking God, and taking courage.

There is a great deal in the start that has been made. The work will be cumulative, and the progress almost in a geometrical ratio in years to come. Six congregations in 1853, the weakest of them more alert in Church extension than the one was in 1850, will tell wonderfully on the future if the efforts of the past few years is sustained.

The new churches in Reading are built as if the denomination had come to stay. We expected to find the one in which Rev. J. W. Steinmetz ministers, a wooden chapel, but it is a fine substantial brick edifice, that will seat eight hundred people, and there is a comfortable parsonage attached to it.

All the delegates to the Synod and the visitors seemed to be well pleased with the hospitality shown to them. Everybody had the best place, and if anybody complained, why then—we have no room for the remarks we intended to make.

DECEASE OF ADAM B. WINGERD.

Elder Adam B. Wingerd died very peacefully at his residence near Greencastle, Franklin county, Pa., on the morning of the 14th inst., and his funeral took place on Wednesday, 17th inst. We have no particulars of the event except that the Christian's hope lightened up the scene; but doubtless an obituary notice will be furnished to us. Elder Wingerd was well known throughout the bounds of our communion not only as a delegate frequently sent to the meetings of the Classis to which he belonged, and to the Synods, but also as a prominent member of some of the Boards of our Church through long years. He was an earnest worker, and left many personal friends.

The brethren who have gone to the meeting of Synod at Newton, North Carolina, will doubtless have a good time. It will be seen from a letter published in another place, that they are disposed to make even vexatious delays pleasant. The Stated Clerk is the correct man of the Synod, and every Synod needs such a man to keep down the irregularities; but Bro. Deatrich's brethren will not soon forget the joke they have on him. It makes no difference that he is not in fault; they want to pay him up for the long list of mistakes he has successfully scored against them in gone-by days. Stand up, William.

It will be seen from the letter of one of our correspondents who reached Newton in time, that the Potomac Synod is at work. Rev. G. W. Welker, D. D., was unanimously elected President, and we predict a pleasant profitable session.

Dr. S. Irenæus Prime, the veteran editor of the *New York Observer*, completed the fiftieth year of his ministry on the 14th of October, and preached a sermon on that day at Bedford, Westchester county, N. Y., the place where he delivered his first sermon. Dr. Prime, who talks and preaches as well as he writes, is a very genial man, and we hope that his valuable services to the Church may extend through long years to come. Thus far his natural force does not seem to be abated.

Some months ago we asked the Stated Clerks of the Classes to furnish us with a list of unemployed ministers and vacant charges within their bounds. To this we have

received but eight replies. Some of them were given promptly, others after delays, and since then changes have taken place, so that the information we have received, would not give any idea of how our Church stands in the matter. We have therefore no encouragement to make any statement.

CORRECTION.

The writer was misled by a paragraph given in one of the Union Missionary Magazines, and in his translation of the Rev. J. Hauser's report for the MESSENGER of Oct. 17th stated that the missionary was now laboring in India. We learn, however, that he still labors among the Indians in Wisconsin, to which field his report has reference. V. H.

The English papers announce the death of Rev. James Begg, D. D., of Edinburgh. He was a noted opponent of the union of the Free Church and other Presbyterian Churches in Scotland, and lately gained much prominence by his opposition to the use of instrumental music in the Churches.

Rev. Samuel Miler, D. D., son of the late Dr. Samuel Miler, Professor of Ecclesiastical History at Princeton College, died at Mt. Holly, N. J., on the 12th inst. in the 67th year of his age.

The most interesting subject before the Protestant Episcopal Convention last week was the "Enrichment of the Prayer Book." The discussions were mainly on mere verbal changes which will not have any important bearing upon doctrine. It will be hard to tell what modifications have been made until the work is completed. Nearly every change proposed is to be received "tentatively." The motion authorizing the Bishop of a diocese to permit the employment of other services in the place of the morning and evening prayers in peculiar cases, was lost.

Rev. Dr. Cattell, who is about to start to Europe, seems much pleased that Dr. Knox has been chosen his successor as President of Lafayette College. It is always satisfactory to leave a darling child in good hands. We hope Dr. Cattell will soon return with renewed physical strength. We are certain that he will never grow old in feeling, for he is about as buoyant now as he was in his seminary days, when we sat together in the class room. We congratulate him upon his successful and happy life, and hope his last days, wherever spent, will be his best days.

"Good morning, John," said one of the leading pastors in Scranton to a young friend whom he met on the street the first warm day of the season; "how does your father stand the heat?" The young man made no reply, but went away with a clouded brow. And when the good pastor learned that the young man's father had died only a week before, he understood why his cordial greeting was met so coldly.

If there is any truth in the above, which we find floating around in our secular exchanges, it is a sad illustration of pastoral neglect, and things quite as bad have occurred in fields so large that no one man can be expected to know even the afflictions of his people.

The Jubilee Commemoration of the Centennial of the close of the Revolution was held last week at Newburg on the Hudson. It was a grand affair.

As is often the case, so much matter has come to us for this issue so late, that in order to insert it we are obliged to crowd out all general news, after it had been carefully prepared. The most startling event of the week was the terrible earthquake that occurred on the west coast of Asiatic Turkey. It lasted but a quarter of a minute, but undulating waves of earth shook the island of Chios and extended along the coast of Anatolia and far into Asia Minor. Villages have been wrecked, the beautiful valleys torn up and ships carried far in on the shore. Two thousand lives were lost. The first shock was felt at Smyrna. The damage was greatest on the lower slopes of the ancient Mount Pegasus, where the vibrations were much more severe than along the plain between the hill and the shore, where the Christians reside.

Rev. H. K. Binkley obtained eleven new subscribers for the MESSENGER, and fifty-four for the *Household*, in two congregations of Rev. J. S. Herman's charge, Berks Co., Pa. Two congregations are yet to be visited.

Communications.

ON THE WAY TO SYNOD.

Night is settling down on the waters of the Chesapeake Bay, and the "Havana" is steaming proudly on her course; the more proudly, probably, from the circumstance of her bearing as passengers some forty odd delegates to the annual meeting of the Potomac Synod, away down in North Carolina. It has occurred to us that a short letter from this party of delegates might perhaps not be altogether uninteresting to the readers of the MESSENGER.

The delegates in question discovered, not long after leaving home, that to attend a meeting of Synod in North Carolina is no light matter. On arriving at Baltimore on Tuesday, and reporting at the pier of the York River line of steamboats, they found that the boat on which they were to have taken passage had been put in the dock for repairs, and that, in consequence, they would not be able to get off until the same hour on the following day. Had they followed the original arrangement, of starting on Monday, all would have gone well; and it was somewhat provoking that those who had strictly followed the directions of the Stated Clerk of Synod should be thrown out upon their journey, while those who had departed from them were speeding prosperously on their way, an entire day in advance. The grief and disappointment of this large company of delegates were greatly increased by the rude shock thus given to that sublime confidence which they had always been accustomed to repose in the infallibility of their Synod's Stated Clerk. The memory of man runneth not back to a time when any statement made by him was found to be incorrect, when any directions given by him turned out to be at fault. This is the first indication, as far as we know, of his fallibility in his actions as Stated Clerk of Synod; and this discovery has given, as I have said, a rude and painful shock to the feelings of the members of Synod, from which, I fear, it will take long time to recover.

After manifold skirmishings with railroad officials, at headquarters, in the vain endeavor to secure satisfactory arrangements for going back to Washington and taking the other route, the delegation finally settled down contentedly to their lot, and made themselves comfortable in their hotel homes, much wondering, in their self-complacency, how the Synod would be able to get on without them. The day passed quickly and pleasantly, and at 4 o'clock, P. M., this Wednesday, we found ourselves on board the same fine boat which, on Monday, carried our more fortunate companions southward.

The members of Synod here present have been so long accustomed to go to Synod over mountains, that it is a relief and a comfort to go for once by water. We shall not soon forget the pure breezes and the beautiful views of the Chesapeake Bay, as leaving Baltimore behind us, we sped on our way past Locust Point and Fort McHenry, into the wider regions of this noble body of water. For a long time it was our delight to be on deck, watching the water, the sky, the white-winged vessels, and the distant shores. As night drew near, however, and the wind blew up very cold, the majority of this interesting body of synodical delegates have gathered together in this pleasant and comfortable saloon.

It is, I need not say, a very interesting assembly. Probably this steamboat never before carried so much theology as she is carrying now. It is with pleasure and pride we point to the fact that there are in our number two Doctors of Divinity. There ought to be more than this, it is true; but we are thankful to have two. Somehow, one never feels altogether safe, unless there is a Doctor of Divinity near at hand. I do not mean safe against accidents. I would not put my trust in a Doctor of Divinity for safety against accidents by water; nor by land, either, for that matter. I mean safety against heresy. What pernicious heresies this Synod we are going to attend might fall into, if we had not among us some Doctors of Divinity, it is altogether impossible to guess. It might be Arianism, or Gnosticism, or Pelagianism, or some other one of those great and monstrous heresies, the very thought of which makes one shudder. Let us be thankful for our Doctors of Divinity. Whenever my heart fails me, as I consider the grave responsibilities and dangers of the Synod before us, I cast my eyes on our Doctors, and my fainting heart revives with confidence and courage.

Some of the brethren have been singing. They sat on deck and sang, just after the sun had gone down. They were of the younger brethren, with recent memories of college days, and at first, as was natural, sang college songs. These, however, soon gave way to hymns, and "Jesus, Lover of my soul," and "Nearer, my God, to Thee," with other similar songs of Zion, woke deep responsive echoes in the hearts of those who listened. How inexpressibly sweet, in particular, the strains of Keble's Evening Hymn, fragrant for the writer with the memory of many summer evening services at home, sounded as they floated out in the twilight over the waters of the Chesapeake Bay.

It is not easy to write a letter here. The boat is rocking somewhat, shaking the table at which the writer is seated. Moreover, this particular table is surrounded by a particularly hilarious company. Just at this moment, they are considering a certain conundrum or puzzle, propounded by one of their number; a puzzle relating, from what I overhear, to things not less important than a "shoemaker" and some "counterfeit money." This perplexing shoemaker, with his counterfeit money, has contrived so to bewilder and confuse the minds of a lot of otherwise clear-headed ministers and elders, that, if things go on in this way, it is questionable if a sane-minded man will be found among them. For fear the writer himself should lose his mind in consequence of the din in the midst of which he is writing, he deems it best to close this letter and go to attend a concert which is being organized for our entertainment, in the dining-room, by Rev. J. B. Shontz.

I will only add that we expect to reach West Point, Va., the terminus of our journey by water to-morrow morning at 8 o'clock. Newton, N. C., we expect to reach on Friday morning at half-past three o'clock. J. S. K.

"TRIP TO SYNOD OF THE POTOMAC."

Our route to Newton, N. C., was selected for its variety and beauty, rather than because it was the more direct of the two routes that offered special rates to the delegates of Synod.

It took us first to Baltimore as a sort of rendezvous, where we were joined by others, making us a party of about 25. At 4 o'clock, P. M., we were aboard the "Havana," the largest and most comfortable of the York River line, and were soon under way for West Point, at the head of the York River, a distance by water of about 198 miles.

Have you ever been on a well equipped steamer, gliding gently over the quiet bosom of the noble Chesapeake Bay, in the month of October, with nothing to do but admire the beautiful and sublime in nature, as this challenged you now from the one and then from the other shore, drinking in full draughts of stimulating salt air,

with appreciative and genial companions? And then at night to have the full moon in her undimmed glory, light up the sea lemn waters with silvery sheen, waking romantic memories and exciting to buoyant vivacity the dulcetest and most sedate of travellers. If so, you will understand how enjoyable a time we had on the evening of Oct. 15th.

After getting beyond the ancient City of Annapolis, we commenced to pass over oyster beds. Oysters are mostly taken in small boats, with two men in each boat, and by what is called "tongueing." This information and the reminiscences of a bountiful supper, made some of our party quite eloquent over this succulent fruit of the Chesapeake and its tributaries. Few persons living in the interior, know the labor, exposure and hardships these men endure in gathering oysters. From now until the thick ice securely locks them in, the oysterman pursues his work, regardless of wind or weather, and he is at times in imminent danger in his small craft.

The eclipse of the moon was seen to advantage from the hurricane deck of the "Havana," between one and three o'clock. We heard it described as distinctly visible and beautiful. The sight was a sort of compensation to those who were on deck, at this hour, because they could not sleep.

Between four and five o'clock in the morning, we passed Yorktown of historic fame, situated on the York river, about 70 miles from Richmond. It has never been a place of much commercial importance, but the fact that here on Oct. 19th, 1781, Lord Cornwallis surrendered his army as prisoners of war to Gen. Washington will ever make it a place memorable in history.

After a comfortable breakfast, and in good time we were landed at West Point, and carried to Richmond by rail. Here several hours were spent in sight-seeing. Richmond is said to be built on seven hills of various shapes, all sloping eastward. Its principal business streets are handsome and spacious. The Capitol, an old elegant building stands in the midst of a fine square of about ten acres, adorned with trees and laid out in well ordered gravel walks. It has a statue of Washington by Houdon and another of "Stonewall" Jackson, by Foley.

The Churches are notably numerous and some of them handsome. It is rather humiliating that among the number not one bears the name of our denomination. There is Reformed material here that has found a home in other communions. Three of our members are removing here now, and though late, it would not be too late to begin mission work here. This grand old state has a future of development and enterprise, and the Capitol will be benefited by this new growth.

In our drive around the city we stopped before the "White House" of the Confederacy, now used for school purposes. "Old Libby Prison," looks no more like a prison now, than a dozen other big tobacco houses, all with iron grated windows. It has been converted into a fertilizing factory. The sight of it brings up strange fancies. "Belle Island," once white with hospital tents and packed with prisoners of war, is now the site of a large forge. It is neither pretty nor peaceful as its name would indicate. Nature and the hand of man have vied with each other in covering over the traces and wounds of the dreadful civil war of 20 years ago. That time appears to us now, only as a troubled dream when one awakes. A few minutes before one o'clock we started for our destination via Danville and Salisbury. We were carried comfortably over a stretch of country not especially remarkable for anything except the royal foliage, of glorious hues and almost endless variety that challenged our admiration from all sides.

The shades of night closed in on us before we reached the North Carolina line, and then like birds of passage in winter, we made our way in the night and were safely landed in Newton before the early dawn signalled the coming day.

Let no one, however, suppose that our night travel was devoid of incident or interest. Our company was too large and fruitful of resources to permit either monotony or tediousness to hold sway. One brother delivered a free lecture on the value of "Pure air," and illustrated it by keeping a window open where he sat, much to the discomfort of his near neighbor. Another entertained us with choice notes in "double bass," while the president gave us a short sermon on "Hereditary evil."

Newton has about 1000 inhabitants. Since the railroad has changed its course so as to bring it on the main line of the road, it has taken a fresh start. Quite a number of new buildings are in process of erection.

Catawba College is beautifully located and prosperous under the efficient management of Pres. J. C. Clapp and his competent assistants Prof. Foil and Cline, and the Misses Sorber and Lindsay. There are in present attendance, students of both sexes to the number of 106.

Synod convened according to adjournment on Oct. 17th at 7 o'clock, P. M., when the opening sermon was preached by the retiring President, Rev. N. H. Skyles, from Col. 1: 18. It was an able effort and was well received. After the sermon it was ascertained that we were lacking a quorum and an adjournment was made until 9 A. M. on Thursday. The lack of a quorum was caused by a well meant private arrangement that prevented it. The propriety and wisdom of making such an arrangement is at least an open question.

A quorum was present on Thursday morning. Rev. G. W. Welker, D. D. was elected President, Rev. M. L. Shuford, Vice-President, Rev. W. C. Cremer, Cor. Secretary and Rev. T. F. Hoffmiller, Reading Clerk. It was determined to have a sermon each day of the Synod, at 10 A. M. Rev. J. T. Rossier of Baltimore preached an acceptable sermon this morning from Rev. 3: 21. The Synod is fairly represented and a pleasant and profitable meeting is indicated on every hand. E.

PITTSBURGH SYNOD.

On Monday evening, the Superintendent of St. Paul's Orphan Home was heard in the interest of that institution.

The Committee on Institutions of Learning reported substantially as follows:—We rejoice in the present prosperous condition of our Orphan Home, and pray that the blessing of God may rest upon it. As there is still a debt resting on the institution for the needed repairs made, we urge upon the congregations of Synod to continue their liberal support, and kindly request them to remember the fatherless in their prayers and alms.

We are gratified to learn that Greensburg Seminary has received increased patronage during the past year, and we cordially recommend it to the patronage of the church.

The special committee on the New Constitution reported on the points referred by the General Synod as here annexed.

1st. Resolved, That the Pittsburgh Synod favors the Triennial Meeting of General Synod.

2d. The election of delegates to the General Synod by the Classes as at present.

3rd. Synod does not favor the concentrated management of the Boards of the District Synods under the General Synod, except Foreign Missions.

The Philadelphia Classis sent up an overture concerning the 400th anniversary of the birth of Ulrich Zwingli. This was referred to a special committee which reported the following adopted by Synod:

WHEREAS, The first day of January, A. D., 1884, will be the 400th anniversary of the birth of Zwingli, therefore, be it

Resolved by the Pittsburgh Synod, That the name of Ulrich Zwingli will ever be held in grateful remembrance, and, further,

Resolved, That the month of January, 1884, be observed in memory of his birth, and that sermons suitable to the occasion be preached by all our pastors in all their congregations.

On the matter of erecting a monument to Casper Olevianus at Herborn, Synod appreciates the efforts of our German brethren, but as numerous special matters claim the favorable response of Synod, it does not feel justifiable in acceding to the request of the Committee of the German Synod of the East asking that collections be ordered for this object. The subject is, however, referred to the favorable consideration of the Classes.

Finance.

The Treasurer's report shows that with balance on hand at last report, \$6,559.95 have passed through his hands the past year.

Synod apportioned upon the Classes \$5,500 for all purposes.

Upon the Westmoreland Classis, \$1,470.00
" Clarion " 1,370.00
" St. Paul " 900.00
" Somerset " 1,025.00
" Allegheny " 725.00

This includes arrearages.

Pittsburgh Synod will meet in St. Peter's Reformed church, Mount Pleasant, Pa., on the 3rd Wednesday of September, 1884, at 7.30 P. M., in general convention.

Hearty thanks were tendered the members of the Reformed Church and others for hospitable entertainment.

A good spirit prevailed in all our sessions. Only one unpleasant matter demanded the attention of Synod and was disposed of with becoming gravity. Synod adjourned at 10 P. M., October 1st, to meet as above stated.

Statistics.

Classes, 5; ministers, 56; charges, 59; congregations, 132; members, 12,484; unconfirmed members, 8,948; baptisms—infants, 878; adults, 68; confirmed, 539; received by certificate, 409; communion, 10,603; dismissed, 264; excommunicated, 5; erased, 105; deaths, 229; Sunday-schools, 105; Sunday school scholars, 8,122; students for ministry, 9; benevolent contributions, \$11,893.53; congregational purposes, \$83,595.
H. F. KEENER, Clerk.

REFORMED SYNOD OF UNITED STATES.

The following action was taken:—

The Reformed Church having a rich heritage in the work of the Reformers in Switzerland, Germany and other countries of Europe, seeks now to make proper account of the 400th anniversary of the birth of Ulrich Zwingli. Whilst as a church it regards no one man as its leader and head, and does not exalt Zwingli above others who labored with him, nor yet commits itself to all his teachings, yet it nevertheless honors this great and good man as one of the fathers of the Reformed Church, therefore

Resolved, That this Synod hereby commends the suggestion of the Philadelphia Classis to the favorable regard of our pastors and churches, while it leaves to them to determine in what way the proposed celebration may be held.

Resolved, That it is hereby recommended that where such celebration may be held a special collection be lifted in aid of the cause of theological education in the church.

Resolved, That we commend this remembrance of one of the great Reformers, not in any spirit of denominational rivalry and zeal, but in the spirit of generosity and peace, which Zwingli ever manifested towards other Protestant Reformers, and with a view to draw closer the bonds of fraternal union that bind together the historic churches of the Protestant Reformation.

Bethany Orphans' Home.

The report, a year ago, recorded the calamity of its destruction by fire. Now we learn of the completion of the new home at an expense of \$30,000, which is all paid and that the Home was dedicated on the 14th and occupied on the 21st of December, 1882.

In the report of the present year, the sad fact is noted that two members of the Board fell asleep, Rev. C. H. Leinbach, D. D., and Elder John Wiest—brethren whose interest never flagged, and continued over a long period of years. Their service was a great blessing and their end an admonition to earnest work.

The home laments a deficit in the income for current expenses, to about \$1,500. It has been suggested that the whole amount be raised by \$100 subscriptions. The present condition of the institution induced the Synod to adopt the following resolutions:

Resolved, That we express our gratitude to the great Head of the Church for permitting us to have part in this great charity.

Resolved, That we express our gratitude to our merciful Father for several remembrances by will, for a donation by a person still in life, and for all other contributions received during the year.

Resolved, That we kindly commend our dear Orphan Home to the prayerful consideration of all who are about to make a disposition of their worldly goods by will.

Resolved, That we are fully persuaded that the holy joy experienced by cheerful contributors as well as the sacred pleasure of the precious fruits of consecrated life, and that we sincerely believe the word of the Lord, that it is more blessed to give than to receive.

Resolved, That we heartily thank the members of the Board for their faithful labors during these years of special trial.

Resolved, That the favor of our churches shown in many ways, and the enlarged opportunities lead us to approve of the Board's suggestion to extend the usefulness of the institution.

Resolved, That the Board of Managers be instructed to address an appeal to every pastor and Sunday-school superintendent in the Synod, asking every member, young and old, to remember the Home during the Christmas season, in liquidation of the present deficit, and at the same time not to forget the demands of the Home during the year.

Unification of Missionary Operations.

In the report of the committee to formulate a plan for carrying out the suggestions adopted by Synod to unify the work of missions in the church, the following additional action was taken:

Resolved, That when the term of office of the members of the present Board of Missions shall expire, two years hence, the action of this Synod already taken shall be borne in mind and be complied with.

Resolved, That for the ensuing two years the Urinus Union shall have the privilege of sending two representatives, who shall have a seat and vote in our Board of Missions as now constituted.

Landsdale Mission.

In regard to the Landsdale Mission the following action was taken:

Resolved, That it is the duty of the Tohickon Classis in its relation to the Mission Church at Landsdale, to recognize and respect the jurisdiction of the Philadelphia Classis over that territory.

Publication.

In regard to our publication interests the following action was taken:

Resolved, That we cordially indorse the action of the committee under whose supervision the publication of the "Reformed Hausfreund" is conducted, and commend it anew to the members of our churches.

Resolved, That the several Classes comprising the Synod of the United States request pastors to render whatever aid they can to Elder Heysler in his efforts to collect money for the Board.

Resolved, That the several Classes are hereby urged to do all in their power to have one collection annually lifted in each congregation for the use of the Board of Publication.

ANNUAL MEETING OF SYNOD OF OHIO.

The Ohio Synod convened in annual session in the Reformed Church, West Alexandria, Ohio, Oct. 10th, at 7 P. M. In the absence of the President, the sessions were opened by the Sated Clerk, Rev. I. H. Reiter, D. D., by reading the Scriptures and prayer. Rev. G. W. Willard, D. D., was elected President, *pro tem.*

Rev. W. A. Hale was then elected President; Rev. A. Henry, Cor. Secretary, and Rev. J. H. Good, D. D., Treasurer, Rev. I. H. Reiter, D. D., continuing as Sated Clerk.

Synod was welcomed by the pastor, Rev. J. G. Shoemaker, the President afterwards replying in befitting words. The opening sermon on Thursday evening, was preached by the Rev. G. W. Willard, D. D., President *pro tem.*

The following topics were discussed in the several evenings: Friday evening, "Christian Treatment of Scepticism," by Rev. E. P. Herbruck, Akron, Ohio. Saturday evening, "Missions in the Congregation," by Rev. W. A. Hale, Dayton, Ohio. Sunday evening, "The Church as the Bearer of Grace and Salvation," by Rev. E. Herbruck, Phil. D., Dayton, Ohio.

The reports of the various Standing Committees were read and adopted.

The next meeting will be held at Delaware, O., on the second Wednesday of Oct., 1884, in General Convention.

Church News.

Stated Clerks of Classes and Pastors will oblige us by sending such items of News as will be of interest to the Church.

OUR OWN CHURCH.

Synod of the United States.

Heidelberg, Phila.—Rev. Dr. McCook, pastor of the Tabernacle Presbyterian Church of Philadelphia, made the German Bi-Centennial the occasion for preaching to his people a sermon on the early German settlers of Pennsylvania, and paid in it a graceful tribute to the German Reformed Church. He dwelt especially on the 30,000 German Reformed settlers of this colony, and eulogized their piety, frugality, honesty, industry, domesticity and temperance. He quoted these pious examples as over against the Sabbath breaking and beer drinking of the Germans of to-day. He eulogized Mr. Schlatter as a Missionary Bishop of rare piety and activity, and suggested that as his remains lie unmarked in Franklin Square, that the German Reformed Church could pay no greater tribute to him than to erect a monument to him in Philadelphia.

Dr. McCook was led to study the history of our Church through his preparation of the designs for the walls of Horticultural Hall where the Reformed Alliance met. And he has learned the worth and the work of his Reformed brethren. Such sermons are graceful tributes of one denomination to another, and hasten Christian unity. There ought to be more of them preached. This discourse was repeated by request in the Heidelberg Church, on the following Sunday, and greatly interested a large audience.

Heidelberg Reformed Church of Philadelphia, received 7 persons on Sunday, Oct. 14th; 6 by letter.

North Wales.—The Holy Communion was celebrated in St. Luke's Church of North Wales, Rev. J. D. Dietrich pastor, on the 14th inst. There was a large attendance, and the solemn season was greeted joyfully.

Selins Grove.—Rev. W. A. Haas, pastor of the Reformed Church at Selins Grove, after a protracted trip to Virginia and Southern Pennsylvania, has returned home and seems greatly benefited by his visit from his arduous duties.

Myerstown, Pa.—Communion services were held in the Reformed Church, Myerstown, Pa., Rev. Geo. Wolf, D. D., pastor, on the 14th inst. The audience was large, and quite a number communion.

Millersville, Pa.—Rev. Joo. P. Stein, pastor of St. John's Reformed Church, Philadelphia, has received a call from the Millersville charge, lately vacated by Rev. J. P. Moore, missionary to Japan, to become its pastor.

Wyoming, Del.—Rev. Silas F. Laury has resigned the pastorate of the Emanuel's charge in York Co., Pa., and accepted a call to serve as missionary of the congregation at Wyoming Delaware. After December 1st his address will be Wyoming, Kent Co., Delaware.

Ashland, Pa.—In a former item under this head, it was stated that Ashland had a population of about 4,000. This should have been 7,000. A few days ago Rev. R. Duenger furnished us with some interesting data. He is now 76 years old and still in good health, and remarkable active. He was ordained by the Synod of Pittsburgh in the spring of 1834 and will, by next spring, have been fifty years in the ministry. If then living, he and his congregation propose to celebrate the semi-centennial of his ministry. Twenty-seven years ago Father Duenger began to preach in Ashland and founded a German congregation, of which he is still pastor. The services have always been conducted exclusively in the German language.

Leesport, Pa.—The charge consisting of the four congregations in Berks county, Pa., Leesport, Germantown, Ephraim and Ben's have recently elected Rev. S. A. Leinbach, of Coplay, Pa., as pastor. We have not yet heard whether Rev. L. will accept the call.

Zions Charge.—During the months of August and September, the Holy Communion was celebrated; the annual harvest festival observed and the cause of church extension considered in the different congregations of the Zions charge, of which Rev. J. W. Pottius is pastor. Two persons were added to the Zions; seven to the St. John's and one to the St. Mark's Church, by confirmation. The collections were as follows:—Communion collections, \$30.62; collections for church extension, \$50, and the harvest collection, \$26, making altogether \$106.62.

Lock Haven.—The licentiate George W. Gerhard, was ordained to the ministry and installed as pastor of the Lock Haven Mission on Wednesday evening, the 10th inst., by a committee of the West Susquehanna Classis consisting of Revs. D. O. Shoemaker, J. S. Wagner and J. F. DeLong. The sermon on the occasion was preached by the chairman of the committee. The ordination services were conducted by J. F. DeLong, the other members of the committee joining in the laying

on of hands, while the installation services were conducted by J. S. Wagner.

Through the indefatigable labors of the former missionary pastor, Rev. I. S. Starb, the church debt is all provided for, money on hand to effect some needed repairs, and the mission is in a prosperous condition. Bro. Gerhard is kindly received by his people and has every reason to feel encouraged. We hope the honey moon may continue during the entire pastorate, though that should be of many years duration.

Vogansville.—The Reformed Church at Vogansville having purchased a new and excellent organ, celebrated its formal opening last Sunday afternoon and evening by having special services. A full assemblage gathered in the afternoon and listened to a very able and instructive sermon by the pastor, Rev. D. W. Gerhard. In the evening Rev. Stephen Switzer, of Lincoln, preached an impressive sermon to a crowded house, many being unable to gain admittance. What added largely to the interest and enjoyment of the occasion, was the presence of the choir of the Reformed Church of New Holland, who under the leadership of the pastor, sang a number of anthems with organ accompaniment, in a highly creditable manner. Indeed, their excellent singing elicited words of commendation from all present. Another pleasant feature was the earnestness in which the entire audience joined in the singing. The church is in a prosperous condition. The congregation is growing and the outlook is very hopeful. The organ is a fine Estey, gives great satisfaction, and will be a signal help in the musical department of the church.

Synod of the Pfomac.

Chambersburg, Pa.—The members of Zion's Reformed Church, Chambersburg, Pa., having recently remodeled and improved their church building, now propose to improve and add to the parsonage, and thus add to the comfort of the pastor, Rev. W. C. Cremer. It is contemplated to put in a new front and put another story on the back building.

Russellville.—The Reformed congregation at this place, Rev. H. F. Long pastor, had a delightful communion season on the 23d ult. Six were added to the congregation by confirmation. The attendance was large. Over two hundred communion. The congregation is in a very prosperous condition.

Mercersburg, Pa.—The congregation at Mercersburg, Pa., is having its parsonage repaired and put in order for the new pastor, Rev. J. W. Knappenberger, who expects shortly to enter on his pastorate.

East Rowan, N. C.—The Holy Communion was celebrated in Bethel congregation, on September 23d, at Grace or Lower Stone. October 7th, Rev. A. S. Vaughan, president of Claremont College, was present at Bethel. His sermons on Christian Nurture and Female Education were enjoyed and appreciated. At Grace Rev. Paul Barringer and Rev. Vaughan were present. Rev. B. was a prophet in his own country, and among his friends, not however without honor. His neighbors and friends regard him as an Israelite in whom is no guile. He is doing noble service for the Master in West Rowan. Rev. Vaughan's sermon on the text, "My people are destroyed for lack of knowledge," will not be forgotten. The words were as goods and as nails fastened.

At Bethel after a month's daily catechization, six were admitted to confirmation; one was received on certificate. At Grace, after a similar course in catechization fifteen were admitted to confirmation. The latter propose to signalize their entrance upon full citizenship in the kingdom, by presenting the congregation with a silver communion set. There will be a beautiful and lasting memorial background of the class. The Bethel class purpose to commemorate their becoming "Children of the Law," by presenting the Sunday school with a library case. This will perpetuate their memory and provoke to good works in the future.

Synod of Ohio.

Hill Grove Charge.—On the 23d ult. the Bethel congregation of the above named charge, Rev. N. W. Bloom pastor, enjoyed a very interesting and profitable communion service. Rev. J. E. Dingleline of Arcanum, assisted the pastor.

Germantown Charge.—At the Salem's Church at Elertown a very refreshing communion season was enjoyed on the afternoon of the 7th inst. Six persons were received into the membership of the Church. At the services in Germantown on the evening of the same day, two persons were admitted into fellowship with the church. The pastor, Rev. E. E. Willard, is encouraged in his work.

West Salem Charge.—Communion services were recently held in the Homer and the Polk congregations of the West Salem charge, Rev. A. Gonser, pastor. Seven members were received in the former congregation; four by confirmation, and three by profession of faith.

Tiffin.—The Lord's Supper was administered in Grace Reformed Church, Rev. H. H. W. Hibschman, D. D., pastor, on the 7th inst. Seven persons were received by certificate.

Germantown, O.—The Town Council of this place having an academy building and five acres of ground in their possession, have made a proposition to Miami Classis, Synod of Ohio, to give the institution, free of cost and expense to the Classis, as long as it would conduct it as an institution of a high grade. The Classis has accepted the offer and elected a Board of Trustees. Rev. E. K. Willard has been mainly instrumental in effecting this arrangement, the offer coming through him from the Council.

Greenville, O.—On Sunday, Sept. 30th, the St. Paul's Reformed Church at Greenville, O., Rev. G. H. Suder pastor, enjoyed a very pleasant and edifying communion. Two persons were received as members of the church. The congregation is prospering and the pastor is esteemed by his people. The Rev. I. H. Reiter, D. D., assisted the pastor during these services.

Milton, Iowa.—Communion services were held at Milton, Iowa, Rev. S. L. Runkle pastor, Sept. 30th. The additions to the membership were twelve; eleven by the solemn rite of confirmation and one by certificate. The pastor feels encouraged in his work.

Clerical Register.

The address of Rev. L. C. Edmonds, is *Shan-nondale*, Clarion Co., Pa., instead of West Millville, Pa.

The address of Rev. J. W. Knappenberger, will be hereafter *Mercersburg*, Franklin Co., Pa.

The address of Rev. D. H. Reiter, is changed from Fulton, Mich., to Vicksburg, same state, he having accepted a call to become pastor of First Congregational Church at the latter place.

The address of Rev. Geo. M. Zacharias, is for the present, *Harrisburg*, Pa., care of Dr. Dunott.

Rev. T. N. Reber, pastor of the Macungie charge in Lehigh Co., Pa., has removed from the borough of Macungie to the city of Allentown, Pa.

The address of Rev. R. F. Oplinger, is changed from Denver, Ind., to White Pigeon, Mich.

THE MESSENGER FREE

From now on until the end of the year—December 31st, 1883—to all new CASH Subscribers, thereby giving them three months' subscription FREE. Let Pastors and readers of the MESSENGER exert themselves in securing new subscribers.

We still are prepared to give the Premiums as offered in our Supplement of last year. An easy and cheap way to procure Presents for the coming Gift season. Send for a copy of Supplement if you have mislaid yours!

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ALMANAC for 1884.

Our Almanac for 1884 are now ready for distribution. We believe it is equal, if not in advance, of those of former years. It is full of information, interesting and important to every Church Member. It needs to be seen to ascertain its worth and the truth as to what we claim it to be. It will be furnished at the following prices:

One copy, postpaid,	\$0.12
12 copies,	.65
50 "	2.50
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Reformed Church Publication Board,
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GERMAN ALMANACS For 1884.

We have received a supply of German Almanacs for 1884, which we will furnish at publishers' rates.

Single Copy,	12 cents.
Per Dozen,	95 cents.

If sent by mail, 15 cts. per dozen must be added.

Address,

REF. CH. PUB. BOARD,
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SOMETHING FOR THE BOYS AND GIRLS.

The boys and girls of the Church can do their part in circulating the Almanac for 1884. To encourage them in this, we make the following offer of a reward for whatever they may do in this way:

To every boy or girl ordering and selling 100 copies, we will present a Holiday Book worth 50 cents.

200 copies, a Holiday Book worth 75 cents.
300 copies, " " " \$1.00.
500 copies, " " " \$1.25.

To the one selling the most almanacs within six months, beginning November 1st, 1884, we will present a Pocket Bible.

We hope a goodly number of boys and girls will be ready to engage in this work. We will keep a record of the orders, and, at the direction of those entitled to the premiums and prize, will forward the same to them. We would like to see in every congregation some one going energetically to work and securing, not only the profit derived from the sale, but the premiums offered.

See rates elsewhere announced. Orders must be accompanied with the CASH. Address

Reformed Church Publication Board,
907 Arch Street, Philadelphia.

MISSIONARY SOCIETIES AND OUR

ALMANAC for 1884.

As our Almanac for 1884 is mainly devoted to Missions, Home and Foreign, having portraits of our Foreign Missionaries Gring and Moore and their wives, and a lengthy and full article on Missions in the Reformed Church in the United States, we would call the attention of Missionary Societies to the same, and suggest that they can do much in the way of circulating it. They can do this to their advantage in a two-fold way: By ordering a good quantity of them and selling them at the regular retail price, thus realizing a profit which can go towards swelling their contributions to the cause, and by giving information on the subject now claiming the attention of our Church membership and others, and thus creating an interest in the cause and calling forth increased liberality towards its support.

We will be pleased to fill all orders for this purpose. Help, then, to circulate the Almanac. See rates announced elsewhere in our columns.

Address

Ref. Ch. Publication Board,
907 ARCH ST., PHILA.

Supplies for Christmas.

As usual, we call the attention of Pastors and Superintendents to our line of supplies for the coming Christmas Season. We can fill orders for Christmas Services and Carols at the following rates:—

Christmas Services, No. 1, Whitmer, 40c.	per doz.
" " " No. 2, 3, 4,	25c. per doz.
" " " No. 5, with music, \$5	per 100.
" " " No. 6, new, 30c.	per doz.

Sample copies of the 6 Services, 15 cents.

Christmas Annals by Biglow and Maim, Asa Hull, J. J. Hood, Mrs. E. Pitt, and others, at usual prices. Sample copies, 5 cents each.

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Bibles, Illustrated Books for Children, Hymn Books of all kinds, Cards (Christmas), at the lowest price. Send orders in good time so that they may be filled promptly.

Address,

Reformed Church Publication Board,
907 ARCH STREET, Philadelphia

Business Department.

Rev. CHARLES G. FISHER,

Superintendent and Treasurer

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Should you remit, and on examining the label on your paper you do not find the proper credit given after two weeks have elapsed, please inform us by postal, so that any failure to reach us may be discovered, or any mistake or omission may be corrected. Communications for the paper, to insure prompt insertion, should be addressed to "THE MESSENGER."

SUNDAY-SCHOOL PERIODICALS

For 1884.

Now is the time for orders for these essentials in properly conducting our Sunday-schools to be sent in for the next year. "The Guardian," for teachers; "The Quarterly," for scholars; "Lesson Papers," advanced and primary; "The Sunday-School Treasury," and "Sunshine," are equal to any others of the kind, and at price in keeping with their contents and appearance. The cheapest are not always the best. Specimen copies sent on application free of charge.

Superintendents are referred to the list of them to be found on another page, for prices, etc., etc.

We are also prepared to supply libraries for Sunday-schools, and can offer special inducement and rates to such as wish to supply themselves in this respect. Address

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Roan Embossed, Plain,	\$1.00
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Roan Embossed, Plain,	\$1.25
Roan Embossed, Gilt,	1.75
Imitation Turkey, Gilt,	2.00
Real Turkey, Gilt, or Antique,	4.00

Roan Embossed, Plain,	\$1.75
Roan Embossed, Gilt,	2.25
Imitation Turkey, Gilt,	3.25
Real Turkey, Gilt, or Antique,	4.50

Miscellaneous.

FLOWERS OF THE YEAR.

E. U. French.

The daisies have all passed away, you know,
With their pearl-crowned heads and their
hearts of gold,
And fragrant mayflowers, and violets blue,
That sprung from the winter's snows so cold,
In those sheltered nooks with the mosses sweet,
They bloom no more 'neath our wand'ring
feet.

The buttercup gold that the Fairies use
To star the meads where the grasses wave
Is fallen and spent, for it rather chose
To find in autumn an early grave.
The feathery golden-rod later grown
Has drooped and left but a stalk of brown.

The pink sweet blooms of the apple-tree boughs
Were fallen pearls in an emerald sea,
While the roses, that graced the dark hedge-
rows,
Went far, far too soon, it seems to me,
And the birds have fled from the woodland bow-
ers,
Bidding good-bye to the faded flowers.

There's a scarlet banner with fringe of gold
Flung over the trees on the hillside gray,
And the forests still brighter glories hold,
Where flaming woodbine and berries gay
Are blushing and bridling in nooks unseen,
Scorning and losing their coats of green.

Soon over them all shall the pure white snow
Shower many a pearl, and crystal gem;
And the trees be covered with gleam and glow
Of icy fretwork, on branch and stem.
But the fairest flowers of the Year's bright
train
Shall bloom and melt on my window pane.

—Morning Star.

Selections.

We walk upon the verge of two worlds; at our
feet lies the very grave that awaits us.

Desert places, spiritual wastes, obscure corners,
are often the best fields for usefulness.

Faith draws the poison from every grief, takes
the sting from every loss, and quenches the fire
of every pain; and only faith can do it.

Much of the most effective and lasting Chris-
tian work is done with individual souls, and by
private personal religious conversation.

Our real trouble is not that we do not feel, but
we do not know how to let the feeling out, so that
it shall do justice to ourselves and be of help to
others.—J. F. W. Ware.

There is many a thing which the world calls
disappointment, but there is no such word in the
dictionary of faith. What to others are disap-
pointments, are to believers intimations of the
way of God.—Newton.

The nimble lie
Is like the second hand upon a clock;
We see it fly; while the hour hand of truth
Seems to stand still, and yet it moves unseen
And wins at last, for the clock will not strike
Until it has reached the goal.

It is good for a man to be checked, crossed,
disappointed, made to feel his ignorance, weak-
ness, folly; made to feel his need of God; to feel
that in spite of all his cunning and self-confi-
dence, he is no better off in this world than in a
dark forest, unless he has a Father in heaven
who loves him with an eternal love; and a Holy
Spirit in heaven who will give him a right judg-
ment in all things, and a Saviour in heaven
who can be touched with the feelings of his in-
firmities.

When darkness gathers round my path,
And all my song birds cease to sing,
I know it is not sent in wrath—
'Tis but the shadow of Thy wing.
When dancing sunbeams round me shine,
And joy and peacefulness embrace,
I know the radiance is not mine—
'Tis just the brightness of Thy face.

Science and Art.

The monument to be erected in the Black
Forest in memory of Berthold Auerbach will
consist of a huge square block of granite, bearing
a bronze medallion portrait of the author.

The restorations of the Church of St. James,
at Avebury, England, have brought to light por-
tions of walled work, which are considered
earlier than the Saxon parts and as belonging to
a British place of worship. A "wattle and
daub" floor has been found two feet below the
Saxon floor.

Among the recent acquisitions of the Berlin
Museum of Art and Industry is the spinet for-
merly owned by Duke Alfonso II of Ferrara, on
which Eleonora d'Este played to Tasso. On the
keyboard is the motto, "Dum vixi tacui, mortua
dulce cano." "While I lived I was silent, but
in death I sing sweetly."

Princess Louise has given to the National Gal-
ery of Canada a large and well-executed copy
of the famous painting of the death of Gen. Wolfe
—"They fly! Who fly! The enemy. Then I
die happy"—by Benjamin West. The original
belongs to the Duke of Westminster and is in his
Cheshire gallery at Eaton.

An Indianapolis paper says: A new and bril-
liant electric head light for locomotives is being
quietly perfected in this city by a modest inven-
tor who does not care to have his name made
known until a public exhibition has placed it be-
yond the possibility of a failure. The light will
equal that of 4,000 candles. At present a twenty-
candle light is the best that can be produced. It
will light the track for a mile brilliantly, and the
light will be full and continuous. The generator
or dynamo will be run by steam at the will of
the engineer. It will be located opposite the
air-brake, and will not take up as much room.
By the same machine depots, bridges, crossings,
and tunnels will be lighted. Extending along
the track for half a mile in both directions will
be an electric wire connected with the lamps in
tunnels and bridges; then, extending downward
from the dynamo on the engine, the brush will
be arranged to touch the wire as soon as it is
reached. This will light up the object ahead,
and as soon as the brush leaves the wire on the
other side the light goes out. A public exhibi-
tion will be given soon.

Items of Interest.

The bell of the First Reformed Church of
Kingston, N. Y., was brought from Holland in
1792.

The returns of the census taken on January 1,
1883, which have just been published, show that
the Empire of Japan contained a population of
36,700,100, made up of 18,598,998 males, and
18,101,112 females.

The Brooklyn bridge railway, which was put
into operation late in September, has met with a
good many mishaps, and is not yet in successful
working order, although the inventor of the pa-
tent grip used in running the cars is confident
that all will yet be perfectly satisfactory.

It is officially admitted that upward of six
millions of Indian subjects of the British crown
have died of starvation in the last seven years.
But the slow pangs of hunger, amounting to
semi-starvation, are now the lot of forty millions
of the people in India every day of every year,
even in years of plenty.

Ostrich farming has its perils. At Anaheim,
Cal., the other day, the stocking that is drawn
over the heads of the birds while they are being
plucked slipped off from the neck of one of the
biggest male birds. Mr. Skitchley, the plucker,
saw the accident just in time to make a leap
for the fence. As he went over, the bird's
foot struck a board with such force as to splinter
it.

Absinthe is French for wormwood. It is pre-
pared from alcohol, mixed with volatile oil of
wormwood, oil of anise, and other ingredients.
Its effects are peculiarly intoxicating. The re-
sults are trembling, vertigo, fearful dreams, and
epileptiform convulsions. The drinking of ab-
sinthe is one of the most dangerous forms of
stimulation. The water is mixed "drop by
drop" or slowly, so as to allow the liquor to ab-
sorb it, and so to preserve a nice color or tint in
the glass.

The intensity of the struggle for existence in
England is well set forth by a magazine writer,
who asserts that 300,000 families in London alone
are in the habit of pawning small articles, and
that more than 6,000,000 unredeemed pledges
are sold every year. As many as 270,000 articles
are taken in pledge yearly throughout the coun-
try, and although a certain proportion of these
are stolen goods, it is estimated that only one in
14,000 can be counted as such. In no other
country in the world is the same relative poverty
possible.

Mr. Gladstone, in his late trip, climbed the
ruined walls of old Dunstaffnage Castle, and
inspected the site of the stone of destiny which
the English invader carried off triumphantly to
the South, regardless of the legend inscribed on it:

Should fate not fail, where'er this stone be
found,
The Scot shall monarch of that realm be
crowned.

This tradition was fulfilled to the letter when
James VI. of Scotland became James I. of Eng-
land. The stone still reposes in Westminster Ab-
bey beneath the coronation chair.

A peculiar fish was recently brought to San
Francisco from Alaska. It belongs to a species
of which only two others have previously been
found. Little, therefore, is known about it. The
specimen is five feet long and about eight inches
wide from back to belly along the whole length.
The head possesses some of the characteristics of
the finny tribe, but its widely opened mouth and
row of fierce teeth ally it with the serpent. Two
or three of the teeth are in the roof of the mouth
and about an inch long. They curve backward
at an acute angle, as do also the corresponding
teeth of the lower jaw. The Esquimaux and In-
dians of Alaska state that they inhabit the deep
waters and are so ferocious that they frequently
attack seals.

A decision was rendered by the supreme court
of the United States on October 15, in five civil
rights cases based on the first and second sections
of the civil rights act of March 1st, 1875. They
are respectively prosecutions under the act for
not admitting certain colored persons to equal
accommodations and privileges in inns and
hotels, in railroad cars and in theatres. The
court holds that congress had no constitutional
authority to pass the sections in question under
either the thirteenth or fourteenth amendment of
the constitution. The decision, however, is held
to apply only to the validity of the law in the
states and not in the territories or the District
of Columbia where the legislative power of congress
is unlimited. So far as the states are concerned
the two sections of the law above referred to are
declared unconstitutional and void. Justice
Bradley had rendered the opinion, Justice Har-
lan dissenting.

Personal.

Victor Hugo told an American visitor recently
that he regarded Edgar A. Poe as the "prince of
American literature." He thinks that Mr. Whit-
tier is a "womanly versifier," Mr. Lowell a
"smart talker," and Oliver Wendell Holmes
"afflictively laughable."

Herbert Spencer says Americans are so driven
by business cares that they never stop to leisurely
examine anything. Guess he never saw five or
six hundred busy Americans standing around for
two hours watching three men raising an office
safe to a fourth-story window.—News.

Mrs. Anandobai Joshee is to take the course
at the Philadelphia Women's Medical College.
She is the wife of a Brahmin, and in order not
to lose caste so as to be useless to her country-
women, whom it is her object to serve, she is to
prepare her own food, and eat from no dish
touched by any one else.

United States Minister Lowell was chosen to
unveil the bust of Henry Fielding, the drama-
tist and novelist, at Taunton, England. Mr.
Lowell paid a high tribute to the character of
the author and defended his works from the
charge of coarseness and immorality, arguing
that his works were written in consonance with
the spirit of the age in which he lived.

The new Queen of Madagascar ascends the
throne under the title of Ranavalona III. The
dying request of Queen Ranavalona I was that
there be no unusual display at her funeral, and a
prayer that her successor might be a Christian.
The new Queen is a young widow twenty-two
years of age, and a devoted follower of Christ.
Madagascar deserves the sympathy of all civil-
ized nations in her high purpose to maintain the
standard of Christianity in her government.

Judge Foraker had a superstitious dread of the
9th day of October. He told a friend only last
week that he had great faith and believed he
would be elected but for the fact that the election
came on the 9th of October. On this day, when
a child, he fell from a walnut tree, and broke his
shoulder blade; on the same date, while a young
man, he lost \$400 on three card monte; on the 9th
of October, while in the army, he fell off a horse
and had to go to the hospital for a month, and on
the 9th of October, 1876, he lost an important
lawsuit, which had changed the course of his life
ever since.

Books and Periodicals.

Any of the books here noticed can be had through our
Publication House, 307 Arch Street.

THE WISDOM OF GOETHE. By John Stuart
Blackie, Emeritus Professor of Greek in the
University of Edinburgh, with a list of Cita-
tions prepared especially for this Edition, with
reference to the text of the more important
works. New York: Charles Scribner's Sons,
1883. All rights reserved. Pp. 258. Price,
\$1.25.

It is somewhat remarkable that Prof. Blackie,
with a different nationality and with pursuits
that would seem to lead him in a different di-
rection, should have prepared this work, in which
the wisdom of Germany's greatest poet is set
forth. This shows, however, that Scotland has
reached its hand across her Channel, and that the
good and the true will be gathered by the best
men wherever it can be found. The preface to
the work before us gives the object of Professor
Blackie in writing it, namely: to excite earnest-
ness in life. The estimate of Goethe's character,
covering about 80 pages of the book, is, we think,
a very just one. The human frailties of the
poet are not forgotten, but he is set down as a
wise and virtuous man, whose ideas of *bildung*, or
culture, were expressed by the golden rule of the
Great Teacher.

A large collection of the sayings of Goethe,
judiciously arranged, complete the volume, which
will be found instructive.

THE CHRISTIAN LEAGUE OF CONNECTICUT, by
Washington Gladden. The Century Co., New
York. Pp. 192. Issued in two styles of bind-
ing, viz.: full cloth, 75 cents, and in paper
covers, 50 cents.

The contents of this little book, now given in a
bound volume, first appeared in the columns of
the Century Magazine, and many will be glad to
get it in such a convenient form. In the form of a
tale, it treats of benevolent and religious work
which is often embraced by machinery. The
idea is that organizations, and even creeds, lead
men to competition by which the energies of
the Church are wasted. This is a most interest-
ing subject, and one that is attracting attention
everywhere. Whether or not the dropping of
creeds would help the matter, is a grave question
with us, but every one will hail any suggestion
that will lead to cooperation in planning and work-
ing, and we are glad to see that that side of the
question is brought out in its best light.

THE COTTAGE KITCHEN. A Collection of Prac-
tical and Inexpensive Receipts, by Marion
Harland. Pp. 228. Price, \$1.00. New York:
Charles Scribner's Sons. 1883.

We are pleased to call attention to this work,
as one certain to meet the wants of many women,
who are often in straits to know what to cook and
how to cook it. Marion Harland is well known
in literature, but we doubt whether any service
she has rendered will be more helpful than her
cooking books. Many of the household recipes
that float in the newspapers have been carefully
prepared by her, and it will be a great matter to
have them all together in a convenient, available
form. The index, which is a great matter, is
very complete, and makes it easy to find any
thing that may be wanted. By the way, we call
attention to the fact that Charles Scribner's Sons
have published a series of these books by the
same author. They are uniformly bound, and
make an exhaustive compend of the general sub-
ject. "Common Sense in the Household," a
Manual of Practical Housewifery, "The Dinner
Year Book," "Breakfast, Luncheon and Tea,"
are the titles of the other volumes. Get them by
all means.

EAST OF THE JORDAN, by Selah Merrill. New
York: Charles Scribner's Sons. Pp. i-xv and
1-549. Price, \$2.50. For sale by J. B. Lip-
pincott & Co.

The author, who is the archaeologist of the
American Palestine Exploration Society, here
gives a record of travel and observation in the
countries of Moab, Gilead and Bashan during the
years 1875-1877. His book is extremely inter-
esting and instructive. It gives a wonderful air
of reality to Bible scenes. No one can rise from
the perusal of it without having a clearer picture
before his mind of many events recorded in the
Bible. The country explored is, in many re-
spects, one of the most interesting on the face of
the earth. It stretches south from Damascus to
the Arabian desert, and from the Jordan and the
Gilead hills eastward to the great desert of the
Euphrates. Travellers, however, on account of
the peril, seldom visit it, and few explorers even
have ventured to go among its wonderful ruins.
To-day it is a land of tents and moving caravans;
but in ancient times it was one of the most fertile
and populous on the globe. It was the home of
Ruth and Elijah; it was the place where Moses
died and was buried; it was the seat of many
famous battles; it was the theatre of many events
which form some of the most thrilling portions
of the Old Testament history. Everywhere a
multitude of ruins abound. The author counted
from a single outlook as many as forty ruined
cities and towns. This region, though now prac-
tically a desert, over which wild tribes roam in
search of pasture for their flocks and herds, was
once covered with flourishing cities, inhabited by
an intelligent and busy people, and crossed in
many directions by routes of commerce and travel.
The author leads us through this territory,
pointing out its remarkable ruins—its churches
and temples, its theatres and baths, its aqueducts
and Roman roads. His description is graphic,
and is aided by numerous illustrations from
photographs or original drawings, and by an ex-
cellent map of the country explored.

THE SCRIPTURAL IDEA OF MAN, by Mark
Hopkins, D.D. New York: Charles Scribner's
Sons. Pp. 145. Price, \$1.00. For sale by J.
B. Lippincott & Co.

This comprises six lectures given before the
Philological students at Princeton on the Stone
foundation. The author's name is a guarantee of
the excellence of his book. The title, however,
is disappointing. It leads one to expect a treat-
ise on Biblical anthropology, which the book is
not. It is the author's idea of man, which he,
of course, supposes to be the Scriptural idea. It is
full of valuable thought, and will well repay
perusal.

LITTLE'S LIVING AGE. The numbers of the
Living Age for the weeks ending Oct. 13th and
20th contain Politics in the Lebanon, Fortnightly
Review; Colors and Cloths of the Middle Ages,
Contemporary Review; Summer Sport in Nova
Zembla, Blackwood; Some Economic Plants,
Leeds Mercury; Facilities of Birds, Month; An
Italian Official under Napoleon, Blackwood;
Notes of a Wanderer in Skye, Temple Bar;
Modern Dress, Fortnightly; Poor Little Life,
Chambers' Journal; The British Association,
Nature; Ex-Marshall Bazaine's Apology, Temple
Bar; Driving Tours, Saturday Review; The Re-
lief of Vienna, Times; Fielding's Bust, Saturday
Review; Prof. Cayley's Address, Spectator;
Westminster Abbey, Chambers' Journal; A Po-
lish Love Story, Blackwood; the continuation of
"Along the Silver Streak," and the usual amount
of choice poetry.

THE NORTH AMERICAN REVIEW for Novem-
ber, by the liveliness and the sterling worth of
the articles it contains, satisfies the requirements
of the most exacting reader. Senator H. B.

Anthony writes of "Limited Suffrage in Rhode
Island," giving incidentally a highly interesting
sketch of the early constitutional history of that
little Commonwealth, and setting forth the con-
siderations which influenced its people in restrict-
ing the exercise of the electoral prerogative. Dr.
Norvin Green, President of the Western Union
Company, in an article entitled "The Govern-
ment and the Telegraph," cites the provisions of
the Federal Constitution and the determinations
of the Supreme Court which appear to debar the
General Government from assuming the manage-
ment of the telegraph lines; and presents statis-
tics designed to prove that the service in this
country is both cheaper and more efficient than
in any of the countries of Europe where the gov-
ernments own the lines. The Rev. David N.
Utter brings out from oblivion the record of cer-
tain alleged atrocious crimes of "John Brown of
Osawatimie." There are two scientific articles,
namely, "Solar Physics," by Professor Balfour
Stewart, and "Modern Explosives," by Gen.
John Newton. W. H. Mallock contributes
"Conversations with a Solitary," an imaginary
passage-at-arms between a Radical and a Conser-
vative, in which the two opposing theories of
government and society are advocated with rare
spirit and ingenuity of argument. In "Sug-
gestions in regard to the Public Service," Green B.
Raum offers certain facts going to prove that the
clerks and other employees of the government de-
partments at Washington, even before the passage
of the Civil Service act, were in the main both
faithful and efficient. Finally, "Dr. Hammond's
Estimate of Woman," is reviewed by Mrs. Lillie
Devereux Blake, Miss Nina Morais, Mrs. Sara A.
Underwood and Dr. Clemence S. Lozier. Fifty
cents a copy; \$5 a year. Published at 30 Lafay-
ette Place, and sold by newsdealers generally.

The November Number, concluding the sixty-
seventh volume of HARPER'S MAGAZINE, is very
rich in illustrations, and its articles are timely
and entertaining. The frontispiece, illus-
trating Austin Dobson's poem, "At Last," is from
a drawing by E. A. Abbey. Herbert Tuttle
contributes an article, entitled "A Vacation in
Vermont," beautifully illustrated with views of
Green Mountain scenery. "Some Glimpses of
Artistic London" are given in an article by
Joseph Hutton, illustrated by fine portraits of
Leighton, Fildes, Millais, Boughton, Alma-Ta-
dema, Pettie, and Herkomer, and views of their
studios. Montgomery Schuyler contributes a
timely and capital paper on the new Metropol-
itan Opera-House, profusely illustrated. Henry
P. Johnston contributes an article apropos of
the Centennial Anniversary of the Evacuation
of New York by the British, with illustrations
by Howard Pyle. An interesting biographi-
cal sketch of Sir Moses Montefiore, the Jewish
philanthropist, now entering on his one hun-
dredth year, is contributed by Mrs. Z. B. Gustaf-
son, with a portrait and other illustrations. "A
Castle in Spain" is concluded. "Dun-
luc Castle," a poem by Sarah Orne Jewett, is
accompanied by a beautiful illustration. Mr.
William Blaikie's article, entitled "Our
Children's Bodies," strikes vigorously at some
defects of our home and school training, and his
suggestions will command general attention.
Francis E. Prendergast contributes a timely
and comprehensive article on Transcontinental
Railways, with a map. Dr. H. H. Kane
describes a "Hashish House in New York," and
"the curious adventures of an individual who
indulged in a few pipefuls of the narcotic hemp."
Julian Hawthorne contributes a thrilling
All Halloween story, entitled "Ken's Mystery,"
and Mrs. Lina Redwood Fairfax an interesting
character-sketch, entitled "Cesar and his Fortu-
nates." Poems are contributed by Mrs. E.
W. Latimer, Austin Dobson, Miss E. C. Bradley,
Herbert E. Clarke, and Edgar Fawcett. The
Editorial departments are full of entertain-
ing and useful matter; and the publishers' spe-
cial announcement of the forthcoming Christmas
Number—the regular issue for December—and
of the leading attractions of the Magazine for
1884, indicate their purpose not only to maintain
the high position already gained for this period-
ical, but also to still farther advance its standard
of literary, artistic and mechanical excellence.

CHRISTIAN THOUGHT. October, 1883. Edited
by Charles F. Deems. Contents: "A Year's
Work in Our Field," by Chas. F. Deems, D. D.,
LL. D., President of the American Institute of
Christian Philosophy; "Certain Insignia of Orga-
nic Species," by E. F. Burr, D. D., Lyme, Ct.;
"Summer Schools of American Institute of Chris-
tian Philosophy," New York: E. B. Treat,
Publisher, 757 Broadway. \$1.50 a year. 15
cents a number.

The opening article of LIPPINCOTT'S MAGA-
ZINE for November has for its subject "Henry
Irving." It is a sketch and a criticism, by Rev.
Robert Laird Collier, who is an ardent admirer
of the English actor, but who writes with dis-
crimination, and does not conceal or excuse the
defects and mannerisms that mar the impres-
sion produced by his intellectual powers, his pictur-
esque impersonations, and his mastery of scenic
effects. The illustrations are extremely fine, and
give a vivid idea of Mr. Irving's looks and atti-
tudes both on and off the stage. "Curiosities of
Instinct," by Felix L. Oswald, is a delightful
paper, thoroughly entertaining, while full of
suggestiveness. "Housekeeping in Normandy,"
by Margaret Bertha Wright, gives a good picture
of village life in France, with much interesting
information in regard to domestic customs, ser-
vants, expenses, etc. "On the Mountain-Trails
of Montana," by W. A. Baillie-Grohman, the
Anglo-Austrian sportsman, treats of a previously
unexplored region of "the largest Territory in
the Union," and depicts in a striking manner the
features of the country and the difficulties en-
countered in traversing its grand and rugged
ranges. "Out After Tiger" is another sporting
sketch by Phil Robinson, author of "Under the
Sun," etc. There are besides an excellent criti-
cism of Swinburne's three dramas in which Mary
Stuart is the heroine; a pleasant paper on "Art
in Baltimore," by John R. Tait; and a lively
travelling sketch, "Two Chinese Wonders," by
Charles Wood.

"At Camaldoli," by "Ouida," is a short com-
edy, very neatly constructed, with much point and
brightness in the dialogue, and penetrated by
that ample knowledge of Italian character and
manners in which this popular writer has no su-
perior. "The Jewel in the Lotus" draws
towards its close with deepening force and inter-
est, and is embellished by a striking and finely
executed frontispiece, "Black Spirits and White,"
by Sophie Swett, and "A Village Poet," by Evely-
n Thorp, are short stories, and favorable speci-
mens of their class. The "Monthly Gossip" in-
cludes papers on "Stocks and Investors," "The
Female Lodger," and "Rural Characters," and
the book notes are unusually full and well suited
to guide the choice of intending purchasers. It
will be seen that the number is a very varied and
attractive one.

DIO LEWIS'S MONTHLY. October, 1883. Dio
Lewis, Editor. Contents: Our Rich Men, by
Dio Lewis; Our Young Women, by Rev. Dr.
Howard Crosby; Idol-Worship in India, by
Amrita Lal Roy; Sandwich Island Sketches, by
C. L. Tisdale, M. D.; Crossing the Mediterranean,
by Anna Ballard; The Shakers, by Dio Lewis;
Weight of the Human Brain, by Dio Lewis;
A True Story of Lake George, by Lillie Devereux
Blake; A True Ghost, by Carmeth; Open
the Cage Door, by Dio Lewis; Treatment of
Prisoners, by Dio Lewis; Treatment of the In-
sane, by Dio Lewis; House-Drainage, by Col.

Waring; A Fine Complexion, by Funchon; Our
Brains and Nerves, by Dio Lewis; The Check
Rein; Hygienic Department; Beer; Diphtheria;
About Nursing; Editorial Department; The
Fashions, by Aunt Bonnybell; Stray Thoughts;
Our Cooking School, by Julia Colman.
New York: Frank Seaman, 63-71 Bible
House. 25 cents a number; \$2.50 a year.

Married.

October 16, 1883, at the home of the bride, by
Rev. D. W. Gerhard, Mr. Daniel Kachel, of
Upper Leacock, to Miss Phoebe Stauffer, of Bare-
ville, Lancaster county, Pa.

At the Reformed parsonage, by the Rev. B. B.
Ferer, of Pleasant Union, Pa., on the 14th of
October, 1883, Mr. Jacob Cogan to Miss Ida J.
Harr, both of Youngstown, Pa.

Obituaries.

DIED.—In Edwardsburg, Cass county, Michi-
gan, on the 11th of September, in the 77th year
of her age, Miss Elizabeth Diefenbacher, daugh-
ter of John and Elizabeth Diefenbacher, of North-
umberland county, Pa.

The deceased was an earnest Christian, and
showed her love for Christ by regular contribu-
tions for benevolent objects. She moved to
Michigan in 1861, but change of locality did not
diminish her interest in the Lord's cause.

Christian World, please copy.
DIED.—Oct. 3, 1883, at his home, in Clarion
county, Pa., Mr. Chas. Fulmer, an elder in Grace
Reformed congregation, Curlsville charge, aged
76 years.

Another faithful veteran in the Lord's service
has been transferred from the church militant to
the church triumphant. He came to this coun-
try from Columbia county in 1840.

Besides being identified with the public inter-
ests of his community, he was an earnest sup-
porter of the various interests of the Church. For
many years he served his congregation as deacon
and elder. He was also for a number of years
trustee of the C. C. Institute.

He bore the sufferings of a lingering sickness
with Christian patience and fortitude, and died
with the full assurance that in body and soul he
was not his own, but belonged to his faithful
Saviour Jesus Christ.

PASTOR.
DIED.—In Danville, Pa., on the 9th of Oct.,
Mr. Hiram Antrim, aged 56 years, 3 months and
2 days.

In the sudden and unexpected death of this
brother the community has lost a useful and
highly respected citizen, and the Church an ear-
nest and efficient elder. He was always upright
and conscientious in his business transactions,
and was hence respected and loved by a large
circle of friends. He was a man of firm convic-
tions and decided character, and so, ready to
stand up for what he believed to be the right. Nat-
urally pronounced and decided in both his likes
and dislikes, he was a friend on whom one could
depend with confidence. Nor was he simply a
moral man. But his morality was founded on
the only basis that can make it pure and lasting
—it was founded upon religion. For over twenty
years he was a faithful and consistent member of
the Reformed Church. During that time he
filled nearly all the positions of trust within the
gift of his congregation. He loved Zion. He
delighted to converse on spiritual and eternal
things. He was always liberal in his gifts; and
yet, as he himself said, it was only after he began
to give to the Church that he began to save
money. He was no mean theologian, but well
versed both in Scripture and in the doctrines of
the Church. And he, moreover, used his influ-
ence and knowledge for Christ. It is said that
no one ever worked for him at any time, either
in his mill or house, who was not a member of
the Church, or who did not become one under
his influence. Now, that his work on earth is
done, may he reap his reward in heaven!

W. C. S.

DIED.—On September 16, at Munich, Bavaria,
Mary Louisa, wife of Rev. Edwin Emerson, and
daughter of the late Hon. Samuel D. Ingham.

The deceased will be remembered at Green-
castle, Pa., where her husband was pastor of the
Presbyterian Church. She was a cultured and
estimable lady. Her remains were brought to
this country for burial, and the funeral services
were held on Thursday last at the First Presby-
terian Church at Trenton, N. J.

DIED.—Near Petrolia, Butler county, Pa., on
the morning of the 30th of September, 1883, in
the 61st year of her age, Mrs. Mary E. Gerner,
wife of Elder C. Gerner.

She was born in Germany on the 12th of July,
1823. Mother Gerner was baptized in her in-
fancy and was confirmed a member of the Re-
formed Church, in her 14th year, of which she
remained a faithful and devoted member up to
her death.

Mother Gerner has been a great sufferer for
many years; yet she has patiently and cheerfully
borne up under it all. She was ever hopeful in
Christ's gracious promises. Her life was full of
devotion to God. She was constantly engaged in
good works and almsdeeds for her fellow-crea-
tures. Her implicit faith in her heavenly Father
remained unshaken to the last, even when strug-
gling with her last enemy, death; for she felt
that victory was on her side; and so she fell
peacefully and calmly asleep in Jesus, where she
"now rests from her labors, and her works do
follow her." The sterling worth and integrity
of mother Gerner are commendable to all. She
never absented herself from the worship of God's
house, unless forced to do so from severe afflic-
tions. The cold, heat, and wet weather were no
excuse for her, as they are for so many. She
loved the gates of Zion more than all the world.
She was a faithful wife and mother in her fam-
ily. She endeavored to train up her children in
the doctrines and duties of our holy religion. As
a neighbor she was most agreeable and helpful,
and was loved by all who knew her.

Her pastor always found her home a delightful
place to be, and his visits were highly appreci-
ated by her and her family, and always was he
made to rejoice in the Lord. The Church was
her greatest concern. She loved to talk of her
welfare. The "Bible," "Prayer Book," and the
"Household" were her constant companions.
Thus has fallen a good wife, a faithful and loving
mother, and a devoted member of the Reformed
Church. On the 1st of October her remains were

Religious Intelligence.

At Home.

There are eight ministers in Maine who have been ordained fifty years or more.

According to the *Observer*, there are 30,000 Christian Indians in the United States, or one-tenth of the whole number.

Five of the twenty-three Synods of the Presbyterian Church paid eighty-five per cent., or nearly \$400,000 of the \$465,000 given to its Foreign Missions last year by the Church.

The Executive Committee of the United States Evangelical Alliance has recommended the people of this country to observe the fourth centennial of Martin Luther's birthday in November next.

The first exchange of pulpits between a preacher in the employ of the American Missionary Association and a local minister since the war is just reported at Marion, Ala., and it is spoken of as an "event."

The Rev. Dr. W. H. Roberts, Librarian of Princeton Seminary and Permanent Clerk of the General Assembly, has been called to the pulpit of Lafayette Presbyterian Church, St. Louis, made vacant by the appointment of the Rev. Dr. Marquis to a professorship in the Theological Seminary at Chicago.

There have been only six Bishops in the Diocese of New York since its formation: Bishop Provoost, from 1787 to 1801; Benjamin Moore, from 1801 to 1811; John Henry Hobart, from 1811 to 1830; Benjamin Onderdonk, from 1830 to 1852; J. M. Wainwright, from 1852 to 1854; Horatio Potter, from 1854 till now.

Bethel Presbytery, of Cumberland Presbytery Church, embracing the Choctaw and Chickasaw Nations, at its last session resolved to make an earnest effort to establish a school for the education and training of its licentiates and candidates. The school is to be under the joint control of the Presbytery and the Board of Missions. The Board has approved the plan and called on the Church for \$40,000 to start it.

Miss Kate Scudder, eldest daughter of Rev. W. W. Scudder, D. D., of Glastonbury, for several years a successful teacher in the Glastonbury Academy, is appointed by the American Board as a missionary to Southern India. Her two brothers, Lewis R. and William W. Scudder, now in Hartford Seminary, are looking to the same field when they finish their studies. Dr. Scudder was formerly connected with that mission.

The first Sunday-school in the world was established between 1740 and 1747 at Ephrata, Lancaster county, Pa., by Ludwig Hacker, a member of the German Seventh Day Baptists. Robert Raikes opened his Sunday-school in 1780 or 1782. Rev. John Marshall Lang, D. D., of Glasgow, in a letter to the London *Times*, states that Raikes "was anticipated in the good work by Rev. Dr. John Burns of the Barony Parish, Glasgow, father of the venerable George Burns of Wemyss House, who almost immediately after entering upon his charge in 1774 or 1775 opened a Sabbath night school in Calton, then a part of his parish, and taught it himself."

The Managers of the Presbyterian Orphanage in this city make an appeal to the benevolent friends of the institution for special aid at the beginning of the autumn and winter. There are now sixty children in the cottages to be fed and clothed and kept warm. During the summer, owing to the absence of the Managers from the city, the usual contributions have not been gathered, while, at the same time, the expenses have not been diminished. They ask their friends for prompt and liberal gifts of money, that they may have no lack of means for the maintenance of the orphans who have come to them for shelter and support. An immediate response to this appeal is earnestly desired. Contributions may be sent to Mr. Crawford Spear, 231 South Thirteenth Street.

Abroad.

There are about 100 Swedenborgians in Paris. Protestant services with the celebration of the Lord's Supper have been recently held at Friedland, in Bohemia, for the first time in 200 years.

The income of the London Missionary Societies of all denominations amounts to about \$7,000,000. The Bible and Tract Societies add over \$2,000,000 more to this grand total.

As an indication of the steady growth of Protestantism in France, it is noticed that not less than six new Protestant churches have been dedicated within a month to the use of Protestant congregations.

The grand Protestant cathedral of Ulm approaches completion. Besides being the largest Protestant church in existence, it is the most beautiful specimen of Gothic art in Germany. It will be surmounted by a spire which will surpass in height any other in the world.

The established church of Scotland now has 1,275 parish churches and 110 chapels or unendowed churches, and 530,293 communicants. The strength of the Free church of Scotland is now 1,000 charges and 314,604 members—a net increase of 577 over last year.

After a fortnight's work in the South of Ireland, Messrs. Moody and Sankey intend going to London for the winter. Two tabernacles, large iron buildings, have been constructed that may be easily taken down, so that while he is preaching for a week or more in one locality, the other building may be taken down and re-erected in a new place. They may thus be used to reach any quarter of London.

Brahmanism in India, so far from dying out, is, according to the testimony of Sir Alfred Lyall, Lieutenant-Governor of Northwest Provinces, rapidly extending. "More persons in India," he says, "in the year become Brahmanists than all the converts to all the other religions in India put together. This is accomplished by the gradual Brahmanizing of the aboriginal, non-Aryan, and casteless tribes. He instances the Gurkhas of Nepal, the Santals, many Bheels, and a tribe near Ajmeer which has been forcibly made Muslimans, and have lately become Brahmanists."

The Bishop of Lichfield has offered the following prizes, as an inducement to theological study: 1. After examination in certain specified books—First prize, seven guineas; second prize, five guineas; third prize, three guineas. 2. For the best essay on a given subject—first prize, ten guineas; second prize, five guineas. In each case the money is to be expended in books, selected by the prize man. The subjects for 1884 are as follows: 1. For examination (a), "Shed's History of Christian Doctrine" (b), "De Fide et Symbolo," etc., edited by Dr. Heurtley, or "Daniel the Prophet," by Dr. Pusey. 2. Essay, "Monasticism, its Origin, Influence, and Results."

At St. Swithin's, London Stone, Cannon street, may still be found in the early Sunday morning (half-past six) the morning star and historic representative of the Evangelical revival of the eighteenth century. In the reign of William III, a praying company of Churchmen, imitating the primitive piety of the apostolic age, were wont to assemble for prayer in the early morning of Sun-

day at a house in College Hill. In 1736, long before the days of Wesley and Whitefield, the men of College Hill formed themselves into the "Sunday Morning Society," and established at St. Lawrence, Jewry a regular service, consisting of prayers, lecture, and Holy Communion, which was held every Sunday morning at six o'clock. In after days, the great commentator, Thomas Scott, was appointed lecturer, and under his ministry the service became, as regards the city, the core and centre of the Evangelical movement. In 1816 the service was transferred to St. Swithin's, Cannon street, under the title of "The Sunday Morning Early Lecture," which title it still retains. Many and various changes have passed over the city and its religious life since the days of Scott, but the early service at St. Swithin's has been continued. On Sunday morning, September 22d, the Rev. E. N. Wilson (Vicar of St. Paul's, Southwark) concluded a course of lectures there on the life and teachings of St. John.

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- Christmas (80 cents). Cantata by Gutterson.
- Damnation of Faust (\$1.00). Strong and brilliant Opera by Berlioz.
- The Conspirators (\$1.25). Just published Easy Opera by Schubert.
- Forty-Sixth Psalm (80c.). By Dudley Buck.

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